

JOURNAL

OF A

POLITICAL MISSION TO AFGHANISTAN

IN 1857.

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OF A POLITICAL

MISSION TO AFGHANISTAN,

IN 1857,

UNDER MAJOR (NOW COLONEL) LUMSDEN;

WITH AN ACCOUNT OF

THE COUNTRY AND PEOPLE.

BY

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WITH EIGHT ILLUSTRATIONS.

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PREFACE.

The appearance of the following pages has been delayed by various causes.

On the return of the Kandahar Mission to Peshawar in June, 1858, the Official Reports by its several members were submitted to Government with as little delay as practicable.

Some months subsequently I commenced a digest of my notes made whilst with the Mission, with a view to their publication, but abandoned the task on learning that Government had decided on publishing our Official Reports. At the close of 1859, I learned that our Reports, though they had been printed, were not published, and I again bethought me of my notes. But the onerous duties associated with the medical charge of a Hill station during 1860 and 1861 allowed but scant leisure for their arrangement in the form I thought most suited for publication, viz. that of a Journal. Every available leisure hour, however, was occupied in putting them into form with this object in view.

Possibly they may be found to contain some information which is not entirely new, for the ground had already been traversed by Europeans; and, perhaps, in some instances, subjects which have already been dis-

cussed by my predecessors on this ground have been again brought to the surface in these pages. This, however, is unavoidable, for whilst at Kandahar, with the exception of Burnes', Hough's, and Kaye's works, we were without books relating to the country, and I have not since had the opportunity or leisure to consult other authors for the purpose of eliminating from my notes anything they may have previously described.

My notes and observations on the origin of the Afghans (related in the Introduction) are such as I was able to gather at Kandahar under very disadvantageous circumstances as respects reference to European authors on the subject. Since my return to India, I have seen a somewhat similar account in the introduction to Captain Raverty's Pukhtū Grammar. But as my account differs from it in some essentials, I have given it unaltered and in full.

At this time it is hoped that the following account of the British Mission to Kandahar in 1857–58 may not be altogether without some interest; more especially as the present political state of Afghanistan promises ere long to bring the affairs of that country prominently before the European public.

The discussion of the politics, past or present, of Afghanistan has been studiously avoided in these pages. But I may here state that the hopes of the future tranquillity of that country are fast ebbing away.

The daily reports brought down from the capital of *Afghanistan are a succession of exposés of the waning age and authority of that extraordinary Ruler, who,* partly through the influence of his former relations with the British in India, but mostly through his wonderful firmness, sagacity and statecraft, has managed to control

and govern a notoriously turbulent nation for the last twenty years, with credit to himself and benefit to his subjects; both being judged according to the Oriental standard and the previous history of the country.

The present aspect of affairs at Kabul, to judge from the accounts that are daily brought down to Peshawar, is most ominous. These accounts convey some idea of the court intrigues and dissensions now rife among the Amir's sons and the chiefs of the country, and at the same time serve to indicate the violence of the storm that will follow as soon as the present Ruler is removed from the scene of his power and usefulness.

This is a crisis which in the course of nature may be expected to occur at any moment; for the constant attacks of illness under which the Dost is now reported to suffer, are but symptoms of the decay of a constitution which has already exceeded by some years the three score and ten allotted to man.

H. W. B.

Murdan, Yusufzai, 24th March, 1862.

INTRODUCTION.

The principal events connected with the first acquaintance of the British with the Afghans, their subsequent relations with them, together with the sad disasters resulting therefrom, and their final withdrawal from Afghanistan, are now matters of history, and of so recent a date as to be still fresh in the memory, and consequently needing no recital in these pages.

Before, however, passing on to a relation of the causes which, in the minds of those entrusted with the government of the British Empire in India, rendered it advisable, in concert with the Amir of Kabul, to depute a Mission of British officers to Kandahar in the year 1857, for objects which will be more particularly noticed hereafter, it is deemed desirable to introduce a few preliminary remarks on the physical characters of the country, its productions and races. And the more so, as since the memorable years 1841–42, when Afghanistan acquired a world-wide notoriety by reason of the deeds of thrilling and mournful interest then enacted at Kabul, it has been shut out from the world, and, as it were, sunk in oblivion, until, in 1857, its ruler and people again became the subjects of amicable relations with the British Government in India.

PART I.



AFGHANISTAN AND ITS PEOPLE.

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CHAPTER I.

Designation and Topography of Afghanistān—Khorāssān—Geographical Formation and Climate—Rivers—Natural Productions—Exports—Manufactures—Animals—Falconry—Variety of Inhabitants—The Tājik Tribe—Description of the Kazzilbāshes—The Hazārah Tribe—The Hindkīs and Jats—The Afghans—Language—Manners and Customs—Fixed and Nomad Population—Laws of Hospitality—Chiefs—The Priests, or "Elders"—Internal Commerce—Industrial Occupations—Physical and Moral Qualities of the Afghans—Religion and Literature—Marriage Customs—Afghan Theology and Superstition—Amusements—Diet—Afghan Dress—Dyes—Manner of wearing the Hair—Afghan Women—Government and Laws—Army—Militia—Military Power of Afghanistan.

The country inhabited by the Afghans, and known generally to their neighbours and to foreigners by the name of Afghanistan, or country of the Afghans, is not so designated by the Afghans themselves, although the name is not unknown to them. By the Afghans their country is usually called "Wilāyat" (hence the term "Wilayati" often applied to its people by the natives of Hindustan), or native country; but it is also distinguished by two appellations, including different portions of territory, viz. "Kabul," or "Kābulistān," which includes all that mountainous region north of Ghazni and Sufaid Koh as far as Hindû Kûsh, limited towards the west by the

Hazārah country (the ancient Paropamisus), and eastward, by the Abba-Sìn, or Father of Rivers, the Indus; and "Khorāssān," or "Zābulistan," which includes all that extensive tract of country, Alpine in its eastern limits, and table-land or desert in its western extent, which stretches southward and westward from about the latitude of Ghazni, and borders on the confines of Persia, from which towards the south it is separated by the desert of Sìstân. Khorāssān, towards the north, presents a very irregular outline, and is bounded in that direction by the mountains of Hazārah and Ghor; towards the south, it is separated from Balochistan by the Washati range of mountains, and the Baloch provinces of Sarawan and Kach Gandaba; and towards the east, the Sulaiman range of mountains, with its subordinate ranges, and the "Dâman," or country skirting their bases as far as the Indus (which itself constitutes the barrier between the regions of Hindustan and Khorāssān), form its limits in that direction.

It may here be noted that some doubt and confusion prevail as to the territory really designated by the term Khorāssān; for this name is also applied to a very extensive province in the eastern portion of the Persian Empire, and which is continuous with the north-western limits of the Khorāssān of the Afghans, to whom the Persian province of that name is known as Iran. *According to the limits assigned by some Oriental geographers*, Khorāssān comprises all that diversified region lying between Persia on the one hand, and the river Indus on the other, and limited towards the south by Balochistan, and bounded on the north by the independent chieftainships of Marv, Bokhara, Kūndūz, Badakhshan and Kafiristan. But the term Khorāssān, as applied by the Afghans to their own country, has the first limits assigned to it above. And such, moreover, are the

natural geographical limits of Khorāssān, for by them its region is divided from the adjoining countries by mountain barriers in each direction. And even at Ghazni, where the country rises to near a level with the Kabul highlands, a natural division may be observed. The high ground about Ghazni forms the watershed for the drainage of both divisions of Afghanistan. All to the north of this site flows northward to the Kabul river, and ultimately reaches the stream of the Indus. But all to the south of it flows southward and westward, and is either lost in the sands that prevail in these directions, or else, joining the rivers Tarnak and Argandab, ultimately reaches the lake of Sistān. Two streams only flow south-eastward towards the Indus. Of these, the Gomal is lost in the soil soon after leaving the hills it drains, and the Kurram reaches the Indus near Isa-Khail.

The two countries, Kabul and Khorāssān as above defined, constitute together the territory of Afghanistan, or country of the Afghans, in contradistinction to its political limits as a kingdom, which, of course, are subject to variation.

Within its limits Afghanistan presents almost every kind of geographical formation, with a corresponding variation of its climate, which, of necessity, is more or less influenced by the diversity of surface and other characteristics of the country. Thus, in Kabul, predominate lofty pine-clad and snow-capped mountains, which enclose luxuriant valleys and glens, watered in every direction by numberless mountain streams, and profusely rich in a variety of vegetable productions, of which various fruits and cereals are the chief. In Khorāssān, on the other hand, although its eastern borders somewhat resemble the Kabul country, the characteristic features of its greater extent towards the

west are low ranges of bare rocky hills, skirting elevated, sandy or gravelly plateaux, which are for the most part arid wastes, and terminate in their south-west extreme in a genuine sandy desert. Throughout this tract of country, cultivation is restricted to narrow limits along the courses of its rivers and artificial water-courses, whilst pasture, for which the country is best adapted, is only available during the winter and spring seasons, and is then mostly confined to the vicinity of the hills, which themselves, though treeless, or but covered thinly with a sparse growth of stunted trees in some localities only, are the summer resort of various nomad tribes, who in their elevated recesses find a pasture for their flocks, and a refuge from the heat of the plains.

The climate of a country possessing so diversified a surface is naturally influenced to a corresponding degree in its character. Thus the winter, which at Ghazni and Kabul, and in the north-eastern portion of the country, is generally a rigorous season, at Kandahar and the south-western portions of the country is comparatively mild. In the latter, snow seldom falls on the plains, or even on the lower hills, nor does it ever lie for any time, but melts almost immediately. As with the extremes of cold, so with those of heat. At Kabul and Ghazni, the summer heats are tempered by cool breezes from the adjacent snow-clad mountains, although in no part of the country are the direct solar rays free from the peculiar force of "The Indian Sun." Besides the cool breezes from the snowy ranges of Hindû Kûsh and Hazārah, the summer heats at Kâbul and Ghazni are, to a considerable extent, mitigated by the influence of the south-east monsoon, which, after its long course from the sea over Hindustan, here exhausts itself in clouds and occasional showers. But in contrast with this, the hot winds of Khorāssān, alone sufficiently oppressive (indeed the name

of the country is indicative of the heat of its climate, the term Khorāssān being a corruption of "Khurs-istan," or "land of the sun"), are rendered more so by the dense clouds of dust with which they fill the atmosphere. The intensity of the heat is moreover increased by radiation from bare rocks and a dry sandy soil, whilst the country, unreached by the influence of the monsoon, is not favoured with any regular supplies of rain to cool the air, or to moisten the parched ground.

A remarkable feature in the physical geography of this portion of Afghanistan is the paucity and small calibre of its rivers. None of them reach the sea, or even flow beyond the limits of the country they rise in, and all of them are more or less fordable in most parts of their course, and during the greater portion of the year. They all flow southward and westward, except the Kurram and Gomal streams, which, rising in the Sulaiman mountains, flow towards the south-east. Of these, as already mentioned, the Gomal is lost in the soil before it is free from the hills amongst which it rises; and the Kurram, a stream of no magnitude, and fordable throughout its course during most seasons, joins the Indus near Isa-Khail. Towards the west, watering the table-land of Kandahar and Herat, are the rivers Tarnak, Argandab, Halmand, Khāsh-rūd, Farrah-rūd, and Harrī-rud, all of which flow to the lake of Sīstān, or "Abistāda i Hāmūn." Of these the Halmand is the largest, and before reaching the lake it receives the united stream of the Tarnak and Argandab, and farther on the Khāsh-rūd. During the summer months all these streams, with the exception perhaps of the river Halmand, become almost completely exhausted long before they have run their course. And this is owing to various causes. A very considerable volume of their waters is carried off by cuttings in the banks for purposes of irrigation, much is

lost by evaporation, and no small quantity is absorbed by the porous soil over which the streams flow. Even the lake of Sîstân (the "Abi Hāmūn" of the natives,) during the summer months presents an almost dry surface over a very considerable portion of its extent. But after heavy rains in the hills which these streams drain, they become flushed for a time, and sometimes overflow their banks, as also does the lake in Sîstân—the receptacle of their waters. Owing, however, to the rapid absorption by the soil, and the evaporation produced by the arid atmosphere of this region, the incon venience produced by these inundations is but temporary and of no great importance.

In Kabul, on the other hand, the rivers are more numerous for the extent of surface than in Khorāssān, and are of greater volume though of less extent. The principal are the streams of Logar, Kāshgār, and Swat, which, joining the Kabul river in different parts of its course, add their waters to those of the Indus at Attok. Of these the Logar and Kāshgār streams (the latter with its tributaries draining the hills of Kafiristân) are fordable at most seasons throughout their course. But the Swat and Kabul rivers are only fordable at that part of their course near their origin.

The natural productions of Afghanistan are as varied as the surface of the country.

Of its mineral wealth little or nothing is known, and the people are so ignorant on these subjects, and yet so jealous of the inquiries or investigations of strangers, that it is very difficult or almost impossible for a foreigner to acquire any knowledge of the mines, or other sources of mineral wealth in the country. But there is no doubt that the mountains of Afghanistan are stocked with rich stores of the most useful metallic ores. In the Hindû Kûsh and its subordinate ranges, which are

formed of primitive rocks in their centres, ores of iron and lead are found in great abundance, as are also silver and metallic antimony. Sulphur and orpiment, as also lead, are brought into the country from the adjoining Hazārah mountains, and salt is brought from the districts of Kalabagh and Sistán at opposite extremes of the country. The district of Sîstân also yields large quantities of sal-ammoniac and alum, whilst saltpetre and gypsum are plentiful in most parts of the south-western division of the country. Latterly the discovery of a gold mine in the neighbourhood of Kandahar has been announced, and even the existence of coal in the country is not unknown to its inhabitants, by whom it is called "kira."

Of the vegetable productions of Afghanistan, some are those of the tropical plains of India, others are common to European countries, and a few are peculiar to this country, to those bordering it on the north, and to Persia. Among the first-named may be included wheat, barley, maize or Indian corn, millet, and rice; also several kinds of lentils and pulse, and in some localities the sugar-cane and the date. Cotton is cultivated to a limited extent for home use. Tobacco is very generally grown in all parts of the country, and that raised at Kandahar is highly esteemed and is an article of export. The Indian hemp plant is cultivated to some extent in the vicinity of the cities and large towns, for the sake of its resinous secretion, called in the vernacular "charras," which is used for purposes of intoxication. In some districts the castor-oil plant is extensively cultivated for its oil, which, with that procured from mustard and sesame seeds, is chiefly used as lamp-oil throughout the country. But the two latter oils are also used for culinary purposes and as medicaments. Under the second head may be classed the apple, pear, almond, apricot, quince, plum, cherry

and pomegranate, the lime, citron, grape, and the fig, and also the mulberry. Great care is bestowed on the culture of these fruits, by which they have been brought to a degree of perfection inferior only to those produced in England. All of these fruits, both in the fresh and dried state, are exported in immense quantities, and constitute, indeed, the main staple of the export trade of the country. Besides these, clover and lucerne are very generally cultivated in all parts of the country as fodder crops. Under the third category may be included the pistacia and edible pine-nuts, madder, and assafœtida. These also are all articles of export. In fact, the principal export trade of Afghanistan is mainly composed of these fruits and vegetable products, which, both in the fresh and dried state, are carried all over Hindustan, to Calcutta on the one hand and Bombay on the other. The principal exports to Bombay, however, consist of horses and sheep's wool; but the value of these, though considerable, is not as great as that of the fruit trade. In return for their fruits, horses, and sheep's wool, the Afghan merchants take back indigo, muslins, and other fine fabrics of British and Indian manufacture, chintzes, cotton goods, and broad-cloths in small quantity; sugar, spices, and medicines, salt and a few other commodities, such as mixed silk and cotton fabrics from Mûltân, musk, and other Indian products.

Of the industrial products of Afghanistan little can be said, for the Afghans are not a manufacturing people. The few manufactures they have, merely suffice for their ordinary wants, and include a coarse kind of cotton cloth called "karbas," turbans, felts, and sheepskin coats. The only manufactured articles that are exported are the felt, or "nambda," the sheepskin coat, or "postīn," and the camel's-hair cloak, or "choga." Of late years, the "postīn" trade has greatly increased, from the demand

for them since the Punjab portion of the British Indian army adopted this dress as a part of their winter clothing. But the trade in these, as also in the "choga," which, like the "postīn," is a national dress, is almost entirely limited to the Peshawar frontier and adjoining portion of the Punjab.

The animals of Afghanistan are the horse, camel, and sheep. The first are largely exported into India, and for the most part come from the countries on the west of Afghanistan. Of late years, however, large numbers have been bred in Afghanistan expressly for the Indian market, and the breed is annually becoming greatly improved owing to care and judicious breeding. Besides these, there is another variety of horse called "yābū." The "yābū" is a short, stout-limbed, and hardy animal, and is mostly used as a beast of burden. Indeed, this animal and the camel are the chief means of transport throughout Afghanistan, and their numbers may be imagined when it is considered that the country possesses neither navigable rivers, nor roads on which wheeled vehicles can travel. Indeed, their immense numbers can only be properly appreciated after a due consideration of the transport trade of the country with neighbouring territories—the Punjab and Sind on the east and south, Persia on the west, and Bokhara and Turkistan on the north—besides the transit of merchandise within the limits of the country itself. The camel and sheep constitute the main wealth of the nomad tribes of the country, together with cows, buffaloes, and goats. These latter, however, with poultry, &c., are chiefly the care of the settled population, among whom are found also the Persian or long-haired cat, and dogs of several varieties, including the sheep-dog, the greyhound, pointer, and "kandī," or terrier. All the sheep in Afghanistan are of the fat-tailed variety, and are

remarkable for the predominance of the rufus-brown colour of their wool. From the skins of these sheep, properly prepared, are made the postīns, or sheepskin coats, so common a dress of all classes of the people. The wool of the white-fleeced sheep forms an important item of the staple exports of the country, whilst their flesh constitutes the chief animal food of the nation. The ass is not a very common animal in this country, but it is of a finer and larger breed than that commonly met with in Hindustan. Mules are very common and of a superior breed, but they are for the most part confined to the hilly districts. The wild animals of Afghanistan are the ravine-deer, or gazelle, the jackal ("shagal" of the Persians), the fox, and the wolf, together with stoats, ferrets, and weasels—all of which are common in the plain country, where also the hedgehog and porcupine, the tortoise and various species of the lizard tribe, and other reptiles, abound. Confined to the western deserts is the wild ass, which from its white or fair colour is called "gorā-khar," or white ass, by the natives. In the mountainous districts throughout the country are found the tiger, leopard, lynx, and hyæna; also the bear and the monkey, of both of which last there are several varieties. In these regions are also found the elk ("bara-sing"), the ibex, the wild goat, or "markhor" (so named because supposed to devour snakes with impunity), and the wild sheep. In the highlands of Kabul are found a small species of jerboa, the marten, and other such fur-yielding animals, and also an animal called by the natives "doragga"—a term significant of its hybridity—which is described as a cross between the wolf and the wild dog.

Fish are not very abundant nor varied in species. Those most commonly heard of are the "mahaser," or mahsia, and another small fish somewhat resembling

the mountain trout. The mahsia often grows to a great size, weighing upwards of forty pounds; it is usually found in clear rivers with a stony bed, and affords capital sport to the angler. Reptiles are very common, and among them are snakes of several species, some of which are described as very venomous. The scorpions are of a black colour and of enormous size, and are said to be as venomous as the snakes. Of the feathered races, vast multitudes, and in great variety of species, abound in all parts of the country. In the neighbourhood of the mountains, which themselves teem with pheasants of several kinds and of most beautiful plumage, together with the wild-fowl and an immense number of other birds too numerous to mention, and whose names in many instances are unknown, are found the golden eagle and many species of the hawk family. Several kinds of the latter are trapped and trained for falconry, which is a favourite amusement of the Afghans, in whose hands the sport has been brought to a degree of great perfection. The birds are trained to strike at all sorts of game—waterfowl, as well as the bustard, partridge, quail, &c.—and even to tackle the ravine-deer, on whose horns they perch, and buffet the head with their wings, thus checking the course of the deer till the greyhounds come up. The principal kinds are called by the natives "baz," "charagh," and "bāsha," the "shahīn" and the "bahrī." Of these the baz is the most esteemed, but the charagh gives the best sport, and is the hawk mostly used. Of waterfowl, the pelican of the desert, cranes, and ducks in vast variety, together with the wild goose and a multitude of other species of small aquatic birds, perfectly swarm in the neighbourhood of the rivers, marshes, and lakes. On the plains, the middle and lesser bustards (the "kharmor" and "obārah" of the natives), the partridge, quail, sand-grouse, woodcock, snipe, &c.—

the wild pigeon, lapwings and plovers of several species—also the raven, chough, crow, jackdaw and magpie, chits, larks, and finches of various species, are common.

Such, in brief, are the main products of Afghanistan. Its people are also of various races and languages. There are the Afghans and Arabs, whose language is the "Pukhtū," "Pushtū," or Afghan language; the Tājiks and Kazzilbāshes, who speak Persian; also the Hazārahs and other allied tribes, whose language is a dialect of the Persian; and the Hindkīs and Jats, who speak Hindi, or rather a dialect of that tongue. There are also some Kashmīrīs and Armenians settled at Kabul, but their number is insignificant.

There are besides these several other small tribes whose origin is very obscure. They have dialects peculiar to themselves, which, as far as I have been able to learn, contain a considerable admixture of Hindi or Sanscrit words and roots. These tribes are for the most part located in the highlands of Kabul and at the base of Hindû Kûsh, and the chief among them are the tribes known as "Deggānī," "Lughmānī" or "Lamghānī," "Sādū," "Kawāl," and "Nīmcha Kāfir." The Sādū and Kawāl tribes very much resemble gipsies in their habits and mode of life, and most probably all these tribes are originally of Hindu origin or extraction, but have become converted to Mohammadanism. Of all the races inhabiting Afghanistan, the Afghans are the chief, both as predominating in numbers and as being the governing people. But before proceeding to a description of this race, each of the others need a few words of notice.

Next to the Afghans the "Tājik" is numerically the most powerful race in this country, and mostly located in its western parts. They are supposed to be the ancient Persians, and the original possessors of that part

of the country. They speak a dialect little differing from the modern Persian, and call themselves "Pārsīwān," or "Pārsīzabān," as well as "Tājik," which last is their proper national appellation. Physically, they are a very fine and athletic race, and have, for the most part, fair complexions. In these respects they are often not to be distinguished from the Afghans, to whom they also assimilate in dress, as well as in many of their manners and customs, but from whom they differ in one very important point as regards their mode of life. The Tājiks are a race whose habits of life are settled. They are mostly agriculturalists, or, in towns and cities or other fixed communities, they pursue the various mechanical trades and other industrial occupations which conduce to the comfort and well-being of those among whom they dwell. All these characters are quite foreign to the Afghans, who, as a rule, never engage in retail trade, or labour at any of the mechanical arts, as will be noticed more particularly hereafter. The Tājiks are Mohammadans of the "Sunnī" sect, and enjoy the character of being a quiet, orderly, frugal, and industrious people, wholly absorbed in their agricultural or other pursuits, and in no way aspiring to a share in the government of the country. Though excessively ignorant and superstitious, they are less turbulent and bigoted than the Afghans, whom they are content to serve as masters. Many of this race adopt a military life in preference to an agricultural; numbers of them are enrolled in the Amir's army, and not a few are to be found in the ranks of the Punjab force of the British Indian army. These men are called "Tūrk," a term denoting "soldier," in contradistinction to "Tājik," which properly applies only to the true peasant. The greater portion of this race, Tūrk and Tājik together, form a considerable part of the Afghan standing army, and

constitute the bulk of the militia force of certain districts. The numbers of this race in Afghanistan amount probably to about 500,000 souls in round numbers.

The "Kazzilbāsh" race is allied to the Tājik as being of Persian origin and speaking the same language, or a dialect, but differing slightly from the Persian of the Tājiks, from whom, however, they differ in every other respect. The Kazzilbāsh is a "Mūgal" of Turki descent, belongs like the true Persian to the "Shīah" sect of Mohammadans, speaks pure Persian, and is, in fact, a modern Persian. The location of this race in Afghanistan is of recent date. They entered the country with Nadir Shah, who established a colony of them at Kabul about the year 1737 A.D. This colony maintains its power to the present day, exerts a considerable influence, and forms by no means a weak faction of the government at Kabul. The Kazzilbāshes are a handsome, fair-complexioned, and manly people, and possess many martial qualities, with which, however, are combined the polish, cunning, and venality of the true Persian. At Kabul they constitute the bulk of the cavalry and artillery forces of the Amir; and a large number of them are also to be found in the irregular cavalry regiments of the British Indian army, where they enjoy a character for smartness and intelligence, combined with excellent horsemanship. But the major portion of this race in Afghanistan are occupied as merchants, physicians, scribes, petty traders, &c., and are chiefly found settled in the large towns and cities, where they are justly considered a better educated and superior class of the general population. At Kabul this race has exercised no small influence in Persianizing the Afghan court, if not in political tendency, at least in manners. And this is perhaps in some measure attributable to marriage connections, for it is a common thing for the Kazzilbāsh to give his daughter in marriage

to the Afghan. But the Afghans, though they do not hesitate to contract this connection, will not in return grant the same favour to the Kazzilbāshes, whom they consider as heretics, or almost infidels, on account of their opposite religious tenets, and consequently despise them. The aggregate number of this race in Afghanistan is probably not much less than 200,000 souls.

The Hazārah race, although speaking a dialect of the Persian language which is distinguished by a considerable admixture of Turki words and roots, is in no way connected with the Tājik or Kazzilbāsh races. The Hazārahs are, as their features and diminutive stature declare, a race of Tartar origin. The number of this people in Afghanistan is not considerable, and they are rarely found settled in compact communities within its limits, but are mostly scattered through the country as domestic servants or farm labourers. The stronghold of this people is in the recesses of the Hazārah mountains, from whence, during the winter months, many thousands of them emerge and spread themselves over Afghanistan and the districts bordering on the Peshawar frontier in search of labour. As seen out of their own country, the Hazārahs are a very poor people, and except in the neighbourhood of Ghazni, where they possess a few villages and some tracts of land, they occupy but a mean rank among the other races of the country, whom they are content to serve as menials. As servants they are considered faithful, docile, and trustworthy, but in the independence of their own homes they are said to be savage and inveterate enemies of the Afghans, lovers of freedom, and capable of wonderful hardihood. They bear a character for extraordinary endurance and bravery, bordering on rashness. In these respects, indeed, they have proved more than a match for the Afghans, who have never yet been able to pene-

trate farther than the borders of their mountain fastnesses, and even from the inhabitants of these districts have seldom succeeded in exacting tribute. The Hazārahs, for the most part, belong to the Shīah sect of Mohammadans, though a considerable section of the race belong to the sect of "'Alī Illāhi," who believe in the Khalīfa 'Alī, or Caliph Ali, as a divinity. All Shīahs are considered heretics by the Afghans, who pride themselves on being orthodox Mussalmans, or "Sunnīs;" but those belonging to the sect of 'Alī Illāhi they consider infidels of the deepest dye, and even worse than the Jew or the Hindu. The settlement of the Hazārahs in the mountainous region which bears their name, and which is supposed to be the Paropamisus of the ancients, dates from the early part or middle of the thirteenth century, when Zanghīz Khan and his Tartar hordes overran these regions on their passage to the conquest and plunder of Hindustan. With the Hazārahs may also be included the Uzbaks and other Tartars, of whom a few families are scattered through the country as general traders. But these last, however, are mostly to be found in the western parts of the country. The aggregate population of these races in Afghanistan may probably amount to between fifty and sixty thousand souls.

The next principal races inhabiting Afghanistan are the Hindkī and Jat. The Hindkī people are Hindus of the Kshatrī, or military caste. They are wholly occupied in trade, and form an important and numerous portion of the population of all the cities and towns, and are also to be found in the majority of the larger villages. This enterprising people transact all the banking business of the country, and hold its chief trade in their own hands. By these means they prove useful to the Afghans, who, indeed, could not get on without

them, and their presence in the country is consequently a desideratum. And the Hindkīs, on their part, though they appear to thrive and live happily, nevertheless labour under many disabilities and restrictions of their liberty, the endurance of which is a proof of the profit they extract from those amongst whom they dwell as exiles. The Hindkīs, besides paying a high capitation-tax, termed "Jazia," are denied many privileges enjoyed by other races in the country who profess the Mohammadan religion. They are not allowed to perform or observe any of their religious ceremonies in public, nor are they allowed to give evidence in a court of justice, nor to ride on horseback, unless barebacked, &c. This people are noted for their religious prejudices, a member of their race being rarely converted to Mohammadanism, and are remarkable for a quiet and steady perseverance in the acquirement of wealth under the most varying and often trying circumstances. Their position in Afghanistan is somewhat analogous to that of the "heathen" in the cities of the ancient Israelites.

The Jats are Mohammadans of the Sunnī sect. Their origin is obscure, though they are generally supposed to be the aboriginal possessors of the soil. They are a fine athletic race, and, although usually very dark, have handsome features. The members of this race are mostly very poor; few of them possess any land in Afghanistan. They usually earn a livelihood as farm servants, barbers, musicians, sweepers, &c. Their number in Afghanistan is very considerable, and nearly equals that of the Hindkīs, with whom collectively they perhaps number not less than 600,000 souls.

With respect to the other races or tribes already mentioned as inhabiting the highlands of Kabul, very little is known. They mix little with the peoples they dwell amongst; many of them wander about the hills with their

flocks, on the produce of which they support themselves; some have fixed abodes, and cultivate the soil; and a portion are found in the ranks of the Afghan army, or in the service of the chiefs of the country, either as henchmen, shepherds, or farm servants. These tribes speak dialects differing more or less from each other, and peculiar to themselves; and they also differ from each other and their neighbours in several of their customs and tribal observances. By profession they are Mussalmans, but they are excessively ignorant of the precepts and doctrines of Islam, and very lax in their observance of its ordinances. Of these tribes, the Nīmcha race are, without doubt, "Kāfirs," who have been converted to Mohammadanism. The others also are, in all probability, converted Hindus, and perhaps the descendants of the original possessors of the country previous to the arrival of the Afghans. All these tribes, viz. the Nīmcha, Deggānī, Lughmāni, Sādū, Kawāl, Kābulī, &c., with others, as the Kashmīrī and Armanī settlers in the country, may collectively number perhaps 150,000 souls.

We now come to notice the "Afghan" people—the principal and ruling race in the country which bears their name, and the possessors of the greatest portion of its soil. Their number is probably not much less than three millions. They are a peculiar and interesting people, who differ from those around them in appearance, mode of life, and dress—in customs and manners, and also in character. They speak a language of their own, called "Pukhtū," or "Pushtū," which it is very difficult for foreigners to acquire and pronounce, though, on analysis, it seems to be mainly composed of a mixture of Sanscrit, Arabic, and Persian words and derivatives, with a basis of apparently original roots. It is mostly a spoken language, and has no letters of its own, but those of the Arabic language have been adopted with a few alterations, and by these is

represented the literature of the Afghans. The grammatical construction of the Afghan language is simple, but the irregular formation of its verbs (in which particular it resembles the Hebrew) is a striking feature of the language. The Pushtū has, besides, a few sounds peculiar to itself, which are not to be found in other Oriental languages, as far as I am aware, nor even exactly expressed by their letters, which have, consequently, as in the case of the adopted Arabic characters, been altered in a few instances to adapt them to the sounds peculiar to the Pushtū. Some of these sounds bear a considerable resemblance to the hard and double consonants of the Sanscrit alphabet, which are pronounced with a dento-palatal sound, the tongue in articulating them being pressed against the teeth and palate, and in the Pushtū combined with a guttural sound, difficult of description or imitation, but very peculiar and not easily forgotten when once heard.

In their form of government, general manners, and ordinary mode of life, the Afghans resemble other Mohammadan nations; but they observe many customs which are peculiarly national, and which have survived others that have long ago become obsolete since their conversion to Islam about twelve centuries ago. Some of these will be particularly noticed hereafter when on the subject of the origin of the Afghans. In this place let it suffice to describe briefly the main national characters of this people, and their manners and customs.

And with this view it is necessary to premise that the Afghan nation consists of two great, and, in respect of their natural predilections and habits of life, antagonistic classes. These are the *nomads*, or those who lead an erratic life, migrating with their families and flocks from one place to another in search of pasture, and the *fixed population*, or those who live in large communities, have

settled abodes and cultivate the soil, or pursue other occupations of a fixed nature.

The first named, or the nomads, include among their number many tribes of Afghans, of which the Ghilzai tribe (only a portion of which, however, is nomad) is the most important, both as regards its numbers and influence in the country, and the extent of territory held by them. The nomads, though they also inhabit the Kabul country, are principally found in Khorāssān, where the nature of the country is more adapted to their mode of life. For the most part this people lead a quiet and peaceful life, often varied, however, by the excitements of tribal disputes and petty warfare, which consists of successive reprisals on both sides, and draws into full play the natural and savage ferocity of the Afghan character, which by these oft-recurring feuds is nurtured and kept in activity.

The nomads rarely cultivate the soil, but are almost wholly occupied in the care of their flocks, on the produce of which they mainly subsist. They are a healthy and hardy people, of frugal and temperate habits, but excessively ignorant and superstitious; and they are much addicted to cattle-lifting and highway robbery, in which indeed they are proud to reckon themselves proficients. At the same time they are simple in their manners, and hospitable to *the stranger within their gates.* Their hospitality, indeed, in common with that of the Afghans generally, is proverbial, but its laws only extend to the shelter of the host's roof or to the limits of his camp. Beyond these, all comers are considered fair game for attack, and on the principle of *might is right,* the opportunity of robbing, or perhaps murdering, the unprotected wayfarer, who, perchance, was a few minutes previously a guest, and, as such, sheltered and fed, is rarely allowed to pass. The nomad tribes pay revenue to the Kabul

Government through their respective chiefs; they also furnish a contingent for the regular army, as well as for the militia, of which latter force they constitute the bulk. Beyond this, however, in times of peace they have little connection with the Kabul Government, but are more immediately under the control of the chiefs at the head of their respective tribes, who, in their turn, render allegiance to the ruling power of the day. To these chiefs are referred for settlement all serious disputes, and other matters of importance connected with the internal polity of the tribe or clan and its relations with other tribes. Petty disputes and other matters connected with the interests of the different little communities or families composing a tribe are referred for settlement to the elder or priest of the particular family concerned. The "elder" is generally a greybeard, as his title of "spīnghīrai," or "spīnzhīrai," denotes (in Pushtū "spīn" signifies "white," and "ghirai" or "zhirai" a "beard"), and is appointed to his office by the custom of the country, and the general consent of the members of the community over which he presides, and whose respect and obedience he commands by virtue of his superior age and experience. There are usually five or six elders in each community, who take precedence according to superiority in years; but there is no limit to the number who may exercise the functions of an "elder," provided only that they be really "elders." The elders or greybeards are guided in their judgments by the recognized laws and usages of the "Pukhtunwalī," or "Pukhtun constitution,"—a code which is peculiar to the Afghan people, and characterized by a principle of retaliation or equity in all its provisions; as blood for blood, tooth for tooth, ox for ox, &c. But now, however, especially among the settled portion of the Afghan race, the litigating parties are content to settle their disputes by

means of fine, &c. Nevertheless, the Pukhtunwalī is sufficiently in vogue to be cited as a characteristic feature of Afghan nationality. The nomads are never found in the towns or cities, and but seldom even in their close vicinity. They only resort to these places at fixed times, for the sale of the produce of their flocks, such as sheep's wool and skins, camel's hair, cheese, and "krūt"—a substance which will be more particularly described hereafter. In return for these they take home cash, salt, and corn, and small quantities of rice and spices, also a coarse kind of cotton cloth called "karbās," all of which are for the supply of their own wants.

As regards the settled population, or those who form the village communities, and to some extent the population of the large towns and cities, and whose chief occupation is the cultivation of the soil, they constitute the bulk of the nation, and form also the main portion of its army. Almost the whole of this class, with but few exceptions, are the proprietors of land in greater or less extent, which they live on and cultivate themselves, or, as is often the case, by means of hired labour. Beyond cultivating the soil or serving as a soldier, no other occupation is open to the Afghan in his own country. Strange though it be, it is nevertheless true, that in his own country no Afghan, unless, indeed, the very poorest of the poor, will ever engage in any retail trade, keep a shop, or pursue any mechanical trade or handicraft; and though some few of them are merchants, they always employ a Persian or Hindu to transact the details of their business for them. This is a strange trait in the character of the Afghan; and whether it is attributable solely to national pride, or to antipathy to any occupation by which he would seem to serve his fellow-creatures, or whether owing to a natural spirit of independence and

aversion to fixed labour, it is difficult to say. But such at all events is the case, and perhaps is mainly due to the fact of their being the governing race in the country. From the foregoing, it must not be imagined that the Afghans never trade; on the contrary, several tribes, numbering many thousand families, are almost solely occupied in trade; but then their transactions are on a large scale, and are carried on through the medium of Hindu and Persian capitalists, the Afghans themselves being more properly merely the carriers of their goods.

As a race, the Afghans are remarkably handsome and athletic, with fair complexions, flowing beards, and highly aquiline features. Their limbs are muscular, though perhaps not stout, and they are capable of enduring great hardships in their own country. They are fond of hunting, hawking, and all kinds of field sports; are capital horsemen and unerring marksmen with the rifle, and nearly as true in their aim with a stone thrown from the hand—a mode of fighting which is not uncommon among the hill tribes. Amongst themselves they are humorous and convivial, and in their large communities are much addicted to debauchery in its worst forms. In the presence of strangers they are proud of their nationality, and especially of the "Naug i Pukhtāna," or "Pukhtun honour," and assume an air of dignity and integrity which is but ill-supported by the other traits of their character. The Afghan is vain, bigoted in religious matters and national or tribal prejudices, revengeful of real or imaginary injuries, avaricious and penurious in the extreme, prone to deception, which they fail to conceal, and wanting in courage and perseverance. But withal they assume a frankness and affability of manner, which, coupled with their apparent hospitality, is very apt to deceive and disarm the unwary. They are, moreover, by nature and profession a race of robbers, and

never fail to practise this peculiarly national calling on any and every available opportunity. Among themselves, finally, the Afghans are quarrelsome, intriguing, and distrustful of each other, and by neighbouring nations they are considered faithless and intractable. The Afghans are Mussalmans, and belong to the "Charyari" or "Sunnī" sect;—that is, they believe in the equality of the four "Khalīfas," or Caliphs, successors of Mohammad, viz. "'Umr," "Osmān," "Abūbakr" and "'Alī," or "Haidar," as he is sometimes called. In this point of doctrine, the Afghans differ from their neighbours the Persians and Hazārahs, and hold them consequently in contempt as heretics and infidels, because they belong to the "Shīah" sect of Mohammadans, who believe only in "'Alī" as the successor of Mohammad, and reject the other three "Khalīfas," or at least assign them an inferior place in the Khalifate. These adverse religious tenets give rise to constant enmity between the Afghans and Persians, the respective representatives of the Sunnī and Shīah sects; and on certain occasions of religious festivity, the hostility of the rival religionists usually ends in desperate fights, attended with more or less bloodshed. But though the Afghans are easily excited to a high degree of religious fanaticism, they are nevertheless very tolerant of other creeds from which no injury accrues to their own religion.

As a nation, the Afghans are very illiterate; few besides the priesthood can read or write their own or any other language. For this, there is perhaps some explanation in the fact of the Pukhtū being for the most part a spoken language, comparatively few books being written in it. The literature of the country is mostly in the Persian language, and is confined to the priesthood and the wealthy classes. Correspondence, business transactions, and the work of government, are also

carried on through the medium of Persian. The books written in Pukhtū by Afghan authors are chiefly on theology, poetical romances, and on history; but the number of authors is few, and the copies of their works are confined to a very limited circulation.

As Mussalmans, the Afghans observe all the fasts, festivals, and other religious ceremonies appertaining to the Mohammadan religion, and more especially incumbent on those of the Sunnī sect. But besides these, they observe some religious customs which are peculiar to them among Mohammadans and savour much of Hebrew origin. But these we will describe later.

In their marriage ceremonies the Afghans, as a rule, follow the customs of other Mohammadan nations, but (and especially among the nomad tribes) it is not an uncommon custom for the suitor to serve the girl's father for a stipulated period, in order to win her as his wife, as did Jacob of old when he served Laban for his daughters. Among the Afghans it is considered incumbent on a man to marry his deceased brother's widow, and this custom is so strongly insisted on that any departure from it is counted a scandal and blot on the character of the parties concerned.

The Afghans are very proud of their devotion to Islam or the Mohammadan religion, and affect a scrupulous adherence to its precepts. But they do not by their conduct maintain either the credit of the religion they profess or their own character for sincerity; for though they punish the blasphemer and apostate by stoning to death (which among this people as among the Israelites of old is the peculiar punishment for this sort of crime), they do not scruple to depart from or act in direct opposition to the most binding or important of their religious laws, when by so doing they can attain the object of their desires without personal risk or detriment to their

interests. Many Afghans, though outwardly they profess to be true Mussalmans and observe the ceremonial ordinances of Islamism, are in truth "sūfīs," or philosophers. They are in fact pure deists, for they assert a belief in one Divine Creator, but place no faith in prophets or divine messengers. The "sūfī" is very fond of dabbling in theological controversies and speculations, but his ideas and creeds are so very indefinite, abstruse, and mystified, that it is difficult to mass them into an intelligible form. As a nation, the Afghans are greatly addicted to saint-worship and that of their holy shrines, but of this more hereafter. They are also remarkably superstitious; they believe implicitly in the power of charms and spells, in astrology and all sorts of fortuitous omens.

In their daily avocations, the Afghans lead an active and hardy life. All ranks are fond of field exercises of every kind, and when not occupied in their fields or other duties, they amuse themselves with hawking, hunting with greyhounds, shooting, or deer-stalking. Not unfrequently they vary the innocent character of their sport, and either singly or in small parties practise highway robbery or cattle-lifting, and sometimes, when in force, they attack and plunder a "kāfila," or caravan of merchandise, on its transit through their territory. In the evenings they amuse themselves with music, both vocal and instrumental, and often accompanied with dancing. Not unfrequently they engage in burglary on each other's or their neighbours' houses. The higher classes usually spend the evening playing chess, or listening to legends, generally connected with the history of the country, or commemorating the heroic deeds of some famous and long-departed warrior of their own tribe. Not unfrequently they have drinking parties, at which the members in turn recite poetical effusions, often of their

own composition, the subjects of which are usually of the most debasing character, and, combined with the effects of their free potations, excite the party to acts of the most disgusting and shameful nature. Such displays, however, are not of frequent occurrence, and are confined to the higher classes, from whom one would expect a better example.

In their diet the Afghans generally fare very well. The poor people live principally on leavened bread made of wheat, maize, or millet, and on various vegetables (the same as the ordinary English ones), and wild herbs, &c. These are usually cooked in the form of a pottage, with dried pulse or raisins; sometimes mutton or fowl's flesh, or that of the camel, goat, or buffalo, &c., is added to the dish, the characteristic constituent of which, under all circumstances, is melted fat or butter, which is always added to the mess in great superfluity, and is most esteemed when rancid to a degree that is quite unbearable to any but an Afghan or Tartar palate. Milk, curds and cheese, and the fruits of the country, both in the fresh and dry state, are articles of common consumption by all classes of the people. The wealthy enjoy a great variety of dishes, many of which are derived from the Persians. But their principal dish is the "palão," which consists of rice stewed up with mutton or fowl, and deluged with melted fat from the tail of the sheep, or with butter, which is coloured with turmeric powder and sweetened with sugar, or flavoured with almonds and raisins, or, in place of these, are substituted dried plums and apricots. Sometimes all these enter into the composition of the palão, and the mixture is certainly most enticing and grateful to the palate. Besides the palão, there is another favourite dish of the Afghans. It consists of a kid or lamb roasted whole, and stuffed with a rich mixture of sweetened rice, almonds, raisins,

pistachio and edible pine nuts, and apricots or plums. This dish is called "Mattanjan palāo," and is really very tasty and does credit to the proficiency of the Afghan Soyers in the gastronomic art. In contrast to these, however, there is another favourite Afghan dish, called "krūt," from its main constituent. This substance is nothing but the dried essence of cheese, and is eaten swimming in melted fat or butter, with either meat, bread, or vegetables, and has an absolutely repulsive flavour of rancid butter and cheese combined, and a still worse odour. This dish is apparently one peculiar to the Afghans, for they are twitted on their partiality for it by their Persian neighbours (among whom, however, it is not unknown, though, I believe, in a much less unpalatable form), whose contempt for the Afghan is popularly expressed by the saying, "La houl wa la illah krūt okhurī," in allusion to their diet, which in these countries is taken as the standard of a man's quality. In the north-eastern parts of the country, and chiefly in the hilly regions north of Kabul, where, owing to the nature of the soil, wheat and other cereals are produced only in very small quantity, the inhabitants live chiefly on milk and curd dried fruits, &c., and on bread made from the flour of dried mulberries, which are very abundant in these regions. The mode of cooking and eating, as well as the times for meals and the etiquette attending them, as observed by the Afghans, are much the same in most particulars as among other Mohammadan races, and need not therefore be particularly described here. Tea, which finds its way into the country through the hands of Russian merchants, is very generally consumed by the rich, but coffee is unknown in the country except as a medicine. Tobacco-smoking is a custom that prevails among all classes, and often "charras," or the resinous exudation on the inflorescence of the hemp-plant, is mixed with it

to impart an intoxicating effect. Those, however, who indulge in this pernicious habit are considered disreputable characters, and the custom is consequently confined almost entirely to the lower classes. But the rich have their own vices, for with few exceptions they drink spirits with the sole object of intoxication. But they do so in secret, in order to save appearances, as all spirits or fermented liquors derived from the grape are forbidden by their religion.

In their dress, the Afghans differ somewhat from their neighbours. A loose shirt, worn over very wide-legged trousers, both of cotton cloth, which is sometimes dyed blue, with an Afghan "pagrī," or turban, constitutes the common summer dress of the poor people. During winter the "postīn," or sheepskin coat, is generally worn over these, in most parts of the country; or, in its stead, is substituted the "choga," or cloak made of camel's hair, &c. In the Kandahar district the place of the postīn or choga is often taken by the "khozai"—a very warm and waterproof dress, resembling the choga in cut, but made of thick white felt. The shirt and trousers are usually of the most ample dimensions, and the sleeves of the former are worn loose and pendent from the arm. The trousers are gathered in and secured around the waist by a netted band termed "izar-band," which runs through a hem in the upper border of the trousers, and is fastened in front in a bow-knot. Though the legs of the trousers are usually worn loose and hanging, among certain tribes the ample folds are gathered into plaits at the lower part, and fit close to the leg from a little below the knee to the ankle, and the loose part above overhangs this arrangement in loops, much in the same fashion as the knickerbockers of the present day, though in a more exaggerated degree. The shoes generally worn by the poor people (with stockings they are

unacquainted) are the ordinary native "paizar," turned up and pointed at the toe, and studded on the sole with broad-headed nails. The hill-tribes usually wear sandals, termed "chaplī" in the vernacular, instead of shoes, and these are made of a coarse kind of grass, or of the fibres of the dwarf palm-leaf, and are very well adapted for walking on stony or rocky ground. Some of the tribes towards the south-east of the country wear boots that lace up in front of the instep, and exactly resemble the heavy hobnailed half-boots worn by British navvies, though they are of much lighter material, and quite innocent of Day and Martin's celebrated composition. In the western parts of the country the natives sometimes wear shoes, the soles of which are formed of old rags rolled and folded together, and bound to each other and the upper part, which consists of a piece of knitted cotton-cord, by strings or thongs of uncured hide.

The Afghan turban, "pagrī," or "dastār" in the colloquial, is worn in a peculiar manner, which is distinctive of the wearer's nationality. It sits well on the back of the head, exposing the whole forehead, and generally one end projects above from the centre of the turban, whilst the other hangs loosely over one shoulder, either on the back or over the chest. The turban is always bound in the same fashion by all Afghans, but the different tribes have each their distinguishing pattern, in the same manner as the Scottish clans have their own particular tartans. The dress of the poorer class of women much resembles that of the men, and consists of a loose-fitting shirt of cotton cloth, usually dyed blue, and trousers of the same material and colour, which are gathered into folds and fit close at the ankle. Besides these they wear a sheet, termed "chādar," which is either dyed blue or stamped with some particoloured

pattern, or is white. This is thrown loosely over the head, and hangs down the back, or on one side, and serves as a covering with which to veil the face on the approach or in the presence of strangers of the opposite sex. As a rule, however, and more especially among the peasantry, the women of this class seldom veil themselves from their own countrymen; nor are they shut up and secluded, like the women of the higher classes, unless they be very young, or newly married.

The dress of the higher classes of men consists of a very loose shirt with wide sleeves, and trousers of similar expanded dimensions; both are of fine calico, or the shirt is often of some fine muslin or other similar material. Over these is usually worn, at all times and seasons, the "choga." For the rich this dress is made of fine camels' or goats' wool (a material of a downy nature, found next the skin of these animals, at the roots of the hair, and only in those which inhabit the cold mountain regions of the country); sometimes of sheep's wool, or else of English broadcloths, of rich and bright colours. Of late years, these last have come greatly into use, and are gradually taking the place of the home-made fabrics. The "choga" is the national dress of the Afghans; it is a loose cloak, open all the way down in front, and reaches from the neck to the ankles. The sleeves are much longer than the arm, are wide and loose above, narrow and close-fitting below, where they encircle the wrist. Usually the loose folds of the cloak or gown are gathered around the waist by the "kamarband," or waist-band. This is generally from sixteen to twenty feet long by four feet broad, and the material is rich in proportion to the rank of the wearer. Amongst the wealthy it is usually some shawl material; but as worn by the poor it is generally a piece of coarse cotton. In the folds of the "kamarband" are worn the "chārah,"

or Afghan knife, and one or more pistols. Sometimes, in place of the former, the Persian dagger, or "Peshkabz," is worn, on account of its more convenient size. Besides these, there is the head-dress. This consists of a close-fitting skull-cap of gold brocade, padded with cotton wool, and this is worn next the scalp, which, amongst the highest orders, is usually entirely shaven. Round the skull-cap is wound the turban, which differs in material and pattern according to the rank and tribe of the wearer. Sometimes it is a Kashmīr shawl, but more frequently a finely-worked or gold-embroidered "lūngī," which, though usually worn as a turban, is also used as a waist-band, or "kamarband." The "lūngī" is of different patterns for the various tribes of Afghans, and holds the same place amongst them that the plaid and tartan do amongst the Scotch.

The rich, besides the ordinary native shoe, which for them is of finer and lighter material and workmanship than those worn by the poor people, also wear stockings, of cotton or woollen material, according to the season of the year.

The dress of the women of the higher classes consists of a fine muslin or silk shirt, worn over a short and close-fitting under-shirt, resembling a banian or vest. The outer shirt is very loose about the body, and has wide sleeves, like those worn by the men. It is worn outside the trousers, which are of silk and of very ample proportion, and almost outvie crinoline in the amplitude of their folds. Generally, a silk handkerchief is worn over the head and fastened under the chin, and sometimes a Kashmīr shawl is thrown over the shoulders and back. This is the dress worn by women of the higher classes in the house. Out of doors, a large sheet, which is sewn by one border round a small circular head-piece, is thrown over the body, which it envelopes from head

to foot, and effectually conceals the entire person of the wearer; who, however, can see all around through a couple of holes or eyelets covered with fine muslin. This dress is called "burka," and is generally made of white cotton cloth, which is sometimes dyed blue. Besides the "burka," the better class of women, on leaving the house, wear loose cotton-cloth leggings, with a foot-piece or stocking attached, and these are worn inside the boots, which are of soft leather, usually of a red or yellow colour, and are put on over the slippers that are worn in the house. Such is the usual dress of the Afghan people.

The men cultivate flowing beards and mustachios, which give their old men and greybeards a very sage and patriarchal appearance; but they differ much in the mode of disposing of the hair of the head. Some shave the entire scalp, others only that portion of it in front of the crown and between the ears, leaving only a small tuft at each temple; whilst the majority, and especially the nomads and peasantry, allow the hair to grow naturally, or merely cut it occasionally when the locks are inconveniently long. Some only clip it on the front and top of the head, allowing the rest to hang loosely about the neck, or they collect these long ringlets and tie them in knots that hang on each side behind the ears. The men sometimes dye their hands and feet with "hinna" (the leaves of the "Lawsonia inermis"), and also apply "surma" (powdered antimony), or "kohl" (lampblack), to the edges of the eyelids. These personal embellishments, however, belong more properly to the women, and are only practised by those of the sterner sex who live in towns and cities, and even among them the habit is by no means general. Those who adopt it are considered fops and effeminate. But among the women these arts of

the toilet are universally observed. The women also are generally more or less tattooed permanently with indigo. A few dots are usually punctured into the skin at the hollow on the chin, and on the forehead at the root of the nose. Frequently a few are marked on the skin between the breasts, and in the same manner rings are marked on the fingers, wrists, and arms. The complexion of the women of the better classes is very fair, and sometimes even rosy, though more usually a pale sallow colour prevails. The features are generally handsome, and, like those of the men, have a Jewish cast, and their fascinating glances are enhanced by the use of the "surma" and "kohl" above mentioned. These substances impart to the eyes a peculiar charm and captivating lustre, mixed with a spark of "diablerie" when their owner is animated, which are considered essentials in the qualities of a beautiful woman, and objects of admiration to the sex generally.

The hair is worn long and parted in the centre, and the locks on either side are plaited into broad bands. These, passing over the ears, are joined to the back hair, which is plaited into two long tails, that hang down the back, and terminate in silken tassels, intertwined with the terminal plaits to prolong their length. The hair is kept off the forehead by a thick paste of gum tragacanth, called by the natives "katīra." It is a kind of bandoline, which stiffens the hair and glues it close to the skin. As usual amongst Mohammadans, the Afghan women of the richer and higher classes are religiously shut up, and in many instances are seldom allowed to venture outside the courts of their own dwellings, except on occasions of public fairs and festivals. With few exceptions they are very illiterate, being perfectly ignorant of reading and writing; but, on the other hand, they are adepts in the culinary art, and this is almost all that can be said for

them. The secluded and idle life they are forced to lead within the religiously-guarded "haram" influences their moral character very injuriously; and since they know they are not trusted, they do not care to gain the confidence of their masters. Intrigues are consequently of common occurrence, though on discovery the parties are most severely punished—usually with death. Yet, the accomplishment of their forbidden desires is often the daily occupation of the inmates of many a "haram;" and the licentiousness of the men and their neglect of their wives tends to increase the frequency of such "liaisons," and affords opportunities for their concealment.

In their government and laws, the Afghans are guided by the precepts and ordinances of the Mohammadan religion, or "Islam," which seem apparently to pervade and affect their conduct and every-day occupations. The law, as administered in the towns and cities, is the same as that laid down in the Kuran and the Traditions of the Prophet, and termed "Sharīat." But among the nomad tribes, and the rest of the scattered hill-population, whose knowledge and observance of their professed religion is more in word than in deed, the law as practised is a mixture of the Pukhtunwalī and Kuran codes, in which the customs of the former predominate. The priesthood are the expositors, and, in most instances, also the administrators of the law. They consequently, by virtue of their combined judicial and priestly functions, exercise a very powerful influence and control over the acts of the government and the conduct of the people. The king is considered the head of the religious party in the country and the champion of the national faith, according to the ordinances of which he governs the people, though in many instances his own despotic will is his only guide in the internal government of the country. In other important matters, especially of foreign policy, the king,

however, is free to act entirely on his own judgment, with the aid and countenance, or support, of his nobles, where this can be readily obtained, or in opposition to them, where he has the power to resist and overcome their hostility.

The king governs the country by the aid of provincial governors, who are responsible to him for the revenues of the provinces under their respective charge, and also for the efficiency of the military forces under their command. The surplus revenues, after defraying the expenses of the government, are added to the imperial treasury, which is for the support of the royal family, and entirely at the disposal of the king. The provincial governors are selected from the royal princes, who farm the government of the provinces at certain sums, all excess of revenue above these being their own profit. Some of the smaller provinces and districts distant from the seat of government are farmed out to the highest bidder from amongst the nobles supporting the party of the king. These provincial governors transact all the minor details of their respective governments, by the aid of officials and subordinates appointed over the different departments, in accordance with the customs and laws of the country, and subject to the orders of the king. But generally, and more particularly those at a distance from the seat of government at Kabul, they are very despotic, and oppress and tyrannize over the people placed under their rule for their own individual aggrandisement, and often acquire sufficient power to defy the authority of the king and to assert their own independence. This is especially the case with that portion of the nation occupying the mountain barriers of the kingdom. Few of these tribes pay revenue to the Kabul government without coercion, and the difficulties attending its collection are so great that they are for the most part left alone for many years

together, or until the imperial treasury requires replenishing, and opportunity offers, when a force is marched into the refractory district, and, by fair means or foul, makes up the arrears of revenue by a general plunder of its inhabitants. For the most part, these hill tribes are not at all, or little, under the control of the Kabul government, though they acknowledge the ruling king there as the head of their nation, and, in case of invasion or attack from without, flock to the standard of the king for the protection of their country. But in times of peace they withdraw to their own highland homes and independence. In their government and internal relations, these hill and independent tribes of Afghans differ very much from their more civilized brethren dwelling in the plain country. In their relations with their neighbours they maintain great independence, and act usually, as already observed, on the principle that "might is right." They are excessively ignorant and superstitious, know very little of the religion they profess, and observe its ceremonies and ordinances still less. In their internal government, each tribe is guided by the customs of the "Pukhtunwalī," common to all, and recognizes a tribal chief, who controls the acts of the various divisions composing the tribe, in concert with their respective subordinate chiefs or heads, who in turn represent the common interests of their sub-tribes, which are previously discussed and determined by the elders (spīnghīrai) of each individual house, family, or community composing it. Disputes and other matters affecting the welfare and quiet of any of these families are referred for adjustment to the elders presiding over the families concerned. If they cannot arrange matters to the satisfaction of the parties at issue, the case is referred to the chief of their particular division of the tribe, who usually succeeds in effecting a satisfactory settlement. In default of this, the question is sub-

mitted for decision to the chief of the entire tribe or clan, and his judgment is considered final. But if this be not approved by the litigating parties, they often take the law into their own hands;—a course which leads to dissensions, implicating the various divisions of the entire tribe more or less, and a fruitful source of quarrels, which become perpetuated for generations, and finally greatly weaken the tribe and destroy its power and influence with its neighbours, who usually take advantage of this state of affairs to attack the "house divided against itself." And thus it is that the bitter clan jealousies and hostilities that mark the daily life of this people are usually brought into action. Occasionally, also, the king takes this opportunity to attack the refractory and disunited tribe, to extort the revenue they have hitherto withheld, and to exact allegiance and submission for the future.

At the seat of government, the king is assisted by his "Wazīr," or prime minister; the "Mīr Mūnshī," or secretary of state; and the "Kāzī," or chief judge and priest. This latter functionary superintends the departments of law and religion. The details are transacted by his "Nāib," or deputy, assisted by a staff of subordinates of various grades, of whom the "Muftī" for law, and the "Shekh," or "Imām," for religion, are the chief, whilst all the officials connected with these departments are comprehensively styled "'Ulama," or wise or learned men. There are, besides these, various state officials attached to the court of the king, but in no way connected with the government of the country. Of these, the principal are the "Mīr Khizānchī," or lord of the treasury; the "Mīr Akhor," or lord of the stables; the "Mīr Shikar," or lord falconer; the "Shāhghassī," or lord chamberlain; and the "'Arzbeghī," or chief petitioner. All these emblems of regal state, however, are now fast becoming obsolete, and the

functionaries holding the above-mentioned appointments are not of the same class as they used to be in the times of the Durrānī sovereigns. Previous to the reign of the present king of Afghanistan, Amīr i Kabīr, Dost Mahommad Khān, the succession to the throne was hereditary in the Saddozai branch of the Abdallī tribe, of which Ahmad Shāh Durrānī, the first real and independent king of Afghanistan, was the founder. This house was deposed from power in the person of Shāh Shujā-ul-mulk, when he was forced to abdicate his throne and flee the country in or about the year 1818 A.D., owing to the successful hostility of Fattah Khān, the Bārakzai chief, who then rose to power for a short period, as will be hereafter described. Since the days of the Saddozais, the powers of the king and the integrity of the kingdom as a monarchy have been gradually declining, till, at the present time, but little more than half of the original kingdom, if, indeed, as much, acknowledges the rule of the present king, or amīr, Dost Mahommad Khān.

The military forces of Afghanistan consist of a regular standing army and a militia. The former comprises some seventeen or eighteen regiments of infantry, dressed, drilled, and equipped in imitation—a sorry one though it be—of the British army, whose cast-off and condemned clothing they buy up on the frontier stations of India, and adopt as their uniform—a proof of the prestige that the British red coat still maintains in their country. Besides these, there are three or four regiments of light dragoons, got up after the same model; and also a small force of artillery, with perhaps a total of one hundred pieces of cannon, chiefly of brass, and home-made. The Afghans have, however, a few iron guns, but they are very old and rusty, and probably as dangerous to themselves as to their enemies.

The army is supposed to be under the direct command-in-chief of the king, but the regimental commands are distributed amongst the princes of the blood and the governors of the different provinces into which the country is divided, without respect to their military qualifications or capacities for command. The internal economy of the regiments is carried on by the commandant, styled "Komódān," in accordance with his own ideas on the subject, and he is assisted by a body of commissioned and non-commissioned officers, who are sometimes selected by merit, though, as a rule, they get their appointments through interest as blood relations, or as slaves, or else as partisans of the chief in command. The arms and uniforms of the soldiers are provided by government at a fixed price, which is deducted from their pay. The arms, like the uniform, are, for the most part, derived from the British. They are the old flint-lock musket or smooth-bore percussion guns. These last, however, are little used, as the Afghans have not yet succeeded in manufacturing caps for them, and can depend upon but a very small supply from the British. Of late years, they have turned out a number of two-grooved rifles and carbines, both at Kabul and Kandahar, on the pattern of those used by the frontier corps of the British Indian army, but, as before noted, there is a difficulty in the supply of percussion-caps for them.

The pay of the regular army is, for the most part, settled by a cash payment; in many instances, grants of rent-free lands are made instead. On these reside the families of the soldiery, or else the lands are hired out by them to farmers. The infantry is, for the most part, composed of true Afghans of various tribes, though amongst them are many Tājiks and a few Persians. The latter, however, are mainly found in the ranks of

the cavalry and artillery forces, of which, indeed, they constitute the bulk; whilst in the ranks of the three divisions of the army are to be found many Hindustānis who have deserted from the ranks of the British Indian army.

The militia force is a very numerous body, the numbers of which it is very difficult to ascertain. But in case of foreign invasion it would include almost the entire male population between the ages of sixteen and sixty. Their arms are the "jazāil," or long Afghan rifle; the sword, or, in its stead, the "chārah," or Afghan knife; and the shield. The yeomanry division of this force, though sometimes they carry the rifle, are, as a rule, only armed with the lance, sword, and pistols, or the blunderbuss with bell-shaped muzzle.

The militia are supposed to owe allegiance to the king, and, in case of need, to protect him and the country from foreign invasion. In truth, however, they are under the direct control and command of the chiefs of their respective tribes, whose interests are identical with their own, and under whose standards, accordingly, they range themselves as feudatories. Indeed, the composition of this force is very anomalous. As a mass, they are little, if at all, under the control of the king or his government, and are, moreover, divided amongst themselves, according to the opposing interests of their different tribes and clans. The militia provide their own arms, and receive no pay, except when on active service for the state. Their tribal chiefs, however, receive grants of rent-free lands in their respective territories by way of military fief.

From the foregoing particulars it will be noted that the Afghan army is an armed, and, for the most part, undisciplined, mass, with divided and often conflicting interests, and, consequently, not at all times to be de-

pended on for its fidelity to the king or his government. Indeed, from the fact of their being more or less under the direct control of their own tribal chiefs (who themselves are mere feudatories of the king, sometimes supporting and at others resisting his authority), they look to them as their real masters, and accordingly espouse their cause, whatever it may be. It is owing to this power of the various tribal chiefs that they are so often refractory—so jealous of each other, and so constantly intriguing for ascendancy in the councils or government of the country. And this is, moreover, the main cause of the weakness of the Kabul government, whose authority does not extend much beyond the capital and the adjacent provinces, unless backed by troops to enforce compliance.

But although in ordinary times the various tribes of Afghans, as above mentioned, are more or less at issue with each other on matters of national policy or of individual independence, they nevertheless, on the approach of external danger to the mother country, forget their clan jealousies and disputes, and unite under the one standard to repel the common foe.

Such in brief are some of the main peculiarities of the armed forces of Afghanistan. As a military power, they are contemptible (at least, at the present day) anywhere but in their own hills, where they fight with courage and confidence, whilst on new or strange ground they are wavering and easily disheartened. Hence it is that they are with difficulty ousted from their own mountain homes, whilst they experience the like trouble in dislodging their similarly located enemies by fair fight, though they sometimes succeed by means of stratagem and intrigue. In proof of this, the Afghans, though they have made frequent attempts, have not to the present day succeeded in penetrating into the country

of the Hazārahs on the one hand, or of the Afrīdīs on the other. Yet the Afghans are usually the better armed, and also numerically stronger than their opponents. Even the Kāfirs, a savage race inhabiting the southern slopes of Hindū Kūsh, and whose only weapons are the bow and arrow, stones and the dagger, have times without number proved a formidable foe, and in truth more than a match for the Afghans. And those of this race whom the Afghans own as valued and faithful slaves, they have acquired, not by their superiority in fair fight, but by base treachery and intrigue. To sum up: The Afghan soldier in his own country may be described as brave, hardy, and bloodthirsty. He is full of confidence, cool, and calculating, and overcomes all obstacles of soil or season without difficulty, and can endure the hardships of thirst, hunger, and fatigue, for astonishing periods; and towards his vanquished foe he is unrelenting and unmerciful—nay, often even brutally savage. But out of his own country these conditions become somewhat altered. He now becomes cautious and cunning, and wants the dash and determination which are his characteristics in his own hills. His powers of endurance are also greatly diminished, and as a soldier he deteriorates in his physical capacities, at least in tropical India.

Such is a brief and cursory description of the Afghan people as they exist at the present day. Let us now proceed to a description of their origin as current amongst themselves.

CHAPTER II.

Origin of the Afghans—Descent from Saul, King of Israel—Vague Traditions—"Ark of the Covenant"—Afghan Histories—Conversion to Islamism—"Pathāns"—Origin of the term *Afghan*—Common Origin of the Tribes—Genealogy—Difference of Religion—Origin of the Karabānī Tribe—Other Tribes—Jewish Features of the Afghans—Peculiar Laws—Sacrifices—Punishment of Criminals—Inheritance of Land—"Saint-Worship"—Shrines—Israelitish Descent—Emigration to Kohistan—Early History.

THE Afghans consider themselves a distinct race, and style themselves "Banī Isrāīl," or Children of Israel. They even reject the idea of consanguinity with several tribes inhabiting their country, who resemble them in language, customs, and general appearance, and who are generally known as "Pathāns." Hereafter a reason will be assigned for considering these tribes as of the same descent as the true Afghans, although they themselves assert that they are not Afghans. They call themselves "Banī Isrāīl," and also "Pukhtūn," which last is the national appellation of the Afghans.

The Afghans, then, as well as the Pathān tribes, call themselves Banī Isrāīl, and the former trace their descent in a direct line from Saul the Benjamite, King of Israel. They can adduce, however, no authentic evidence in support of their claim to so honourable a lineage. All their records on this subject—and they are mostly traditionary, and handed down orally from generation to generation—are extremely vague and incongruous, and abound in

fabulous and distorted accounts (as compared with Scripture history) of the deliverance of the Israelites out of Egypt under "Mūsā," or Moses; of the Ark of the Covenant, which they call "Tābūt i Sakīna;" of their wars with the "Filistīn," "Amālika," "Anak," &c. These accounts, moreover, are so mixed up with Mohammadan doctrines as at first sight to give the whole an appearance of fiction. But this fact alone is insufficient, in the absence of other and evident proof of a negative nature, to condemn or detract from the justice of their claim to so distinguished an origin. It is natural that a race such as the Jews, who still adhere to their ancient religion in all its integrity, should be proud of their high ancestry, although on this account they are the reviled and oppressed of the nations amongst whom they dwell. But it is not natural that a nation like the Afghans should claim a common descent with them, unless really from the same source, seeing they have apostatized from their ancient religion, as is proved by their own traditional records, as well as by several peculiarities of religious observance, all of Jewish origin, as will be presently mentioned. Besides, what, I may ask, do the Afghans gain by claiming a common descent with the Jews, whom they despise and detest as the worst of heretics and infidels, their very name being a common term of abuse amongst them?

Assuredly they are not on this account the more esteemed by their neighbours, nor by virtue of their asserted lineage do they acquire any pre-eminence amongst the nations around them. On the contrary, the very reverse is the case; for, like their neighbours, Mohammadans themselves, they are considered by their co-religionists as the embodiment of all that is bad—faithless of treaties and promises,—not bound by the laws of their professed religion when they in the least

interfere with the object of their desires,—obstinate and rebellious under the restraint of a foreign yoke when they have the power to resist, but servile and crafty under other circumstances,—penurious and fond of money and its acquisition to a degree—and, besides, addicted, more than any other Mohammadan nation, to the worst of crimes, such as brought the ancient Jews to ruin, and called down the vengeance of God upon the cities of Sodom and Gomorrah. In truth, nothing but the fact of ancient tradition—exaggerated, no doubt, and in the lapse of ages adulterated and distorted by fiction, but, nevertheless, all telling the same tale, and pointing to the same source—is the ground on which the Afghans claim an Israelitish descent. But again, I would ask, why do the Afghans, in their own books, describing their origin and early history, lay such stress and enter into minute details regarding their wars with the Philistines, Amalakites, &c.? and the main facts of which, as recorded in those books, are borne out by the Scripture history of the Israelites, though in the details, it is true, there are many discrepancies, since a number of fabulous stories have been engrafted on the original true history as narrated in the Holy Scriptures. Further, why are the Afghans so particular and minute in their descriptions of the Ark of the Covenant, and why do they enter at length into the details of its history? These subjects, though not quite unknown to them, have not the same interest for other Mohammadan nations; and in the case of the Afghans, it is not to be supposed that the interest they produce is without a cause. The limits and objects of this book will not admit of a translation *in extenso* of the Afghan accounts of themselves from their exodus out of Egypt to their final settlement in Ghor, even had I their books by me at this time. But suffice it to say, that the main facts in the history of their exodus from

Egypt under the guidance of Moses, their wars with the Philistines, Amalakites, Anakims, and other heathen races of Palestine, or "Shām," agree in the main with the Scripture account of the early doings of the Israelites until their settlement in the promised land.

The following notice of the Ark of the Covenant is condensed from an extract translated from one of the Afghan "Tawārīkhs," or Histories, and is here inserted, as it is short, and will serve as a specimen of the style in which the rest or greater part of their early history is written. "The Ark of the Covenant (Tābūt i Sakīna) was the oracle of the Banī Isrāīl. It is generally believed to have been a box of Shamshād wood, on which were figured the forms of all the prophets of God. In length it was three cubits ('Arsh), and its breadth was two cubits. It was sent to Adam from Paradise, and Adam at his death bequeathed it to his son Seth (Shīsh), and so on it was handed down from generation to generation to Moses. Ibn 'Abbas says, that it was a basin of pure gold, in which the hearts of the prophets of God were washed and purified. According to the learned Mujāhid, it was an image in the form of a cat. It had a head and tail, and each eye was like a torch. Its forehead was formed of emeralds, the brilliance of which was so great that no one had the power to look on them. In the time of battle, it moved forward like the wind, and overpowered the enemies of Banī Isrāīl; and Banī Isrāīl, when they heard the sound of its rushing, knew that victory was on their side. On the day of battle, it was always placed in front of their camps; and when the oracle moved, Banī Isrāīl advanced; and when it stood still, Banī Isrāīl also held fast. Habb bin Mania says it was an oracle or command ('Amr) from the Spirit of God, and that it spake words, and that whenever any difficulty arose before any of the Banī Isrāīl, they repre-

sented their case before the 'Amri Khuda, and acted on its reply. According to the statement of Ibn i 'Atta, extracted from the description of the Ark of the Covenant in the Kuran, it was composed of the two tables of the Mosaic law (Ṭauret), the staff of Moses, and the turban, shoes, and staff of Aaron (Hārūn), all of which were contained in a long box or coffin (Tābūt)." It is also related that on one occasion, in a fight against the Philistines, the Israelites were beaten and their Ark was carried off by the victors. But they were so grievously plagued by sickness and pestilence, owing to its presence in their midst, that they determined to remove it beyond their borders, and therefore fastened the Ark on the horns of an ox, and drove the animal towards the camp of the Israelites, who, on regaining the Ark, became victorious, and finally succeeded in vanquishing the Philistines.

The following brief and abstract account of the origin of the Afghans is compiled from a careful perusal of seven Afghan historical books belonging to the library of the late Heir Apparent to the throne of Kabul, the Sardar Gholam Haidar Khan, Ghāzī, and which were kindly placed at my disposal during the stay of the Mission at Kandahar. Five of these books were written in the Persian language, and the other two in the Pukhtū; they date from 74 to 252 years ago, and profess to give a true account of the descent of the Afghan people, with the causes of their settlement in the country that now bears their name, and are, it is almost needless to say, most implicitly and reverently believed in by the Afghans.

All Afghan histories first refer to Saul ("Sārūl"), of the tribe of Benjamin ("Ibnyāmīn"), as the great ancestor of their people. Saul, on becoming king, was entitled "Malik Twālūt" (which is said to denote "Prince

of Stature"—a signification borne out by the literal meaning of the words). He is described as the son of "Kais," "Kesh," or "Kish," and his history, as recorded in the books of the Afghans, is in the main much the same as that brought down to us in the Bible. They have accounts of his going in search of his father's missing asses, &c., his enmity to David, his dealings with the witch "Sālih" at "Andor," &c. &c. Saul is said to have had two sons, named "Barakiah," or Barachiah, and "Iramia," or Jeremiah. They were both born in the same hour, of different mothers, who were, however, both of the tribe of "Lāwī," or Levi. These sons were born after the death of their father, who, together with ten other sons, was killed fighting against the Philistines. During their infancy these sons lived under the protection of David, who succeeded Saul on the throne. Subsequently, each of them rose to exalted positions under the government of David. Barakiah officiated as prime minister, and Iramia as commander-in-chief of the army. The former had a son named Assaf, and the latter one named Afghana. These, after the deaths of their respective fathers, filled the same important positions under the government of "Sulaiman," or Solomon, David's successor, that their fathers did during the reign of David. Assaf is said to have had eighteen sons, and Afghana forty. Afghana, under Sulaiman, superintended the building of "Bait-ul-mukaddas," or Temple of Jerusalem, which David had commenced. At the time of the death of Sulaiman, the families of Assaf and Afghana were amongst the chiefest of the Israelitish families, and multiplied exceedingly after the death of Assaf and Afghana. At the time that Bait-ul-mukaddas was captured by "Bukhtu-n-nasr," or Nebuchadnezzar, the tribe of Afghana adhered to the religion of their forefathers, and on account of the

obstinacy with which they resisted the idolatrous faith of their conquerors, were, after the slaughter and persecution to death of many thousands of the Banī Isrāīl, banished from "Shām," or Palestine, by order of Bukhtu-n-nasr.

After this they took refuge in the "Kohistān-i-Ghor" and the "Koh-i-Faroza." In these localities they were called by their neighbours "Afghān," or "Aoghān," and Banī Isrāīl. In the mountains of Ghor and Faroza the Banī Isrāīl increased very greatly; and after a protracted period of warfare with the original heathen inhabitants of the hills in which they had taken refuge, they at length succeeded in subduing them and becoming masters of the country, and establishing themselves in the mountain fastnesses. Some centuries later, their numbers having greatly increased, and the country becoming too small for them, this colony of Afghans extended their borders by force of arms to the Kohistān i Kabul, Kandahar, and Ghaznī.

During all this time, and, indeed, until the appearance of Mohammad as the Prophet of God, this people were, according to all accounts, readers of the Pentateuch, or "Tauret Khwān," and in all their actions were guided by the ordinances of the Mosaic law. But in the ninth year after the announcement by Mohammad of his mission as the Prophet of God, and more than one thousand five hundred years after the time of Sulaiman, the Afghans for the first time heard of the advent of the new Prophet through a fellow Israelite (one named "Khālid bin Walīd"); and, in a very few years, being convinced of the truth of his new doctrines, adopted his religion, as will be mentioned presently.

This Khālid bin Walīd, or Khālid son of Walīd, was an Israelite who had settled in Arabia after the dismemberment and dispersion of the Jewish nation. He was

one of the earliest of Mohammad's disciples, and, on his own conversion, sent word to the Afghans of the advent of the "last Prophet of the times," and exhorted them to accept his doctrine. It may here be noted that, amongst those most concerned, there is a good deal of controversy as to the real nationality of Khālid bin Walīd. The Arabs claim him as one of their own people, because Walīd's maternal grandfather, 'Abdu-l-shams, was a rich man and a chief of the tribe of Koresh. Others again assert that he was an Arab on his father's side, and that only his mother was an Israelitish woman. But as the Afghans say, in this and most other doubtful cases, "Wa illāhu 'ālam," or God only knows (the truth).

The descendants of this Khālid bin Walīd, who, say the Afghans, was truly an Israelite, and of the same lineage as "Kais," are settled in the neighbourhood of Bughdād, in the country of "Dīābakr," or Mesopotamia, and are at this day called Khālidī Afghans, or simply Khālidī. A portion of this tribe are also settled in Afghanistan, and are there known under the name of "Bangakh," or "Bangash."

But to return from this digression. On the receipt of Khālid bin Walīd's message by the Afghans, they deputed to him, then at Madīna, one Kais (called also "Kish," "Kesh," and "Kaish")—a man who was remarkable among them for his piety and learning, and belonged, besides, to one of the best of the Afghan families. He was accompanied on this mission by some six or eight of the chief men and elders of the Afghan people. All of these, soon after their arrival at Madīna, embraced the new faith on Khālid's exposition of its doctrines, and subsequently, under his guidance, vigorously aided the Prophet in diffusing his doctrine by slaying all who rejected or opposed its progress. It is reported of Kais

and his companions that, in the height of their religious zeal, they slew upwards of seventy unbelieving Koreshites in one day. As a reward for this meritorious service they were presented before the Prophet, who treated them with kindness and distinction, and inquired their respective names. But on finding that they were all of Hebrew origin, the Prophet, as a mark of his favour, changed them for Arabic names, and promised them that the title of "Malik," or king, which had been bestowed by God on their great ancestor "Sārūl," should never depart from them; but that they should be called "Malik" till the last day. (At the present day, it may here be mentioned, the head of every Afghan house, or tribal subdivision, is styled "Malik.") And for the name "Kais," the Prophet substituted "'Abdu-r-rashīd," or Servant of the Wise; and afterwards, when Kais was about to depart for his own country, the Prophet conferred on him the title of "Pihtān," or Pahtān"—a term which in the Syrian language signifies a "rudder;" and at the same time, with much kindness, and smiling, the Prophet drew a simile between his now altered position as the pilot of his countrymen in the new faith, and that part of the ship which steers it in the way it should go.

Kais and his companions, on their return to Afghanistan, set to work busily to proselytize their countrymen, and so successful were they in their endeavours, that in the course of a few years only, a very large proportion of the nation became Mohammadans. Subsequently, the number of converts in this country was greatly increased through the powerful influence of the Saracens, who, armed with sword and Kuran, and flushed with their recent successes in Persia and Turkistan, swept through the country of the Afghans on their way to the conversion and plunder of Hindustan. Though a very considerable portion of the Afghan nation early embraced Moham-

madanism, it is very probable that the hill tribes were not converted till a long period after their brethren dwelling in the plain country and its borders. This supposition is supported by the fact of a tradition current amongst the Afghans, to the effect that the "Khaibar" mountains (at the northern extremity of the range of Sulaiman) were formerly inhabited by a colony of the Jews. And they are referred to in a very favourite couplet, asserting the creed of the Afghans as Sunnī or Churyāri Mohammadans, and denouncing all who disbelieve it. The lines run thus in Persian :—

"Saram khāk i rah i har chahār sarwar,
'Umr, Abubakr, Osmān wa Haidar,
Abubakr yār i ghār,
'Umr mīr i durradār,
Osmān shāhsowār ast,
Wa 'Alī fath lashkar ast.
Har kiaz īn chahār yakira khilāf dānad
Kamtarīn i khirs, wa khūk wa 'jahūdān' i Khaibar ast."

Which being translated means, "My head is the dust of the road of each of the four chiefs—Abubakr, 'Umr, Osmān, and Haidar (or 'Ali). Abubakr (is) the friend of the (Prophet's) cave; 'Umr (is) the prince of the possessor of pearls (figurative of excellence); Osmān is a royal knight, and 'Ali is a victorious army. Whosoever denies any one of these, is much worse than the bear, the pig, and the 'Jew' of the Khaibar." *

The term "Pahtān," which was conferred as a title on Kais by Mohammad, as already related, has during the lapse of ages become corrupted into "Pathān," and has been adopted by the Afghans as a national designation;

* The word "Khaibar," in Hebrew, is supposed to signify a castle. D'Herbelot makes it to mean a pact or association of the Jews against the Moslems. Quoted in a foot-note by Burton, in his *Pilgrimage to El Medinah and Meccah*, p. 118.

it is also the appellation by which they are most commonly known in Hindustan. But the proper and ancient name of the Afghans as a nation is "Pukhtun" individually, and "Pukhtānah" collectively. This word is described as of "'Ibrānī," or Hebrew, though some say of "Sūriānī," or Syrian, derivation, and signifies "delivered," "set free." The term "Afghan" also is said to have the same signification, and there are several legends current amongst the Afghans on the subject of the origin of this term. The common tradition states, that the mother of "Afghana," or "Afaghna" (the great ancestor of this people, and after whom they are called), gave him this name, because in the pangs of his birth she prayed for a speedy delivery, and on the answer to her prayer coming quickly, she exclaimed, "Afghana," which is said to signify, "I am free," and called the son to whom she had given birth "Afghana." According to another tradition, the name is derived from the fact of the mother in her pangs exclaiming "Afghān! afghān!" or "Fighān! fighān!"—a word which in Persian means "woe," "grief," "alas," &c.

The term Afghan is quite foreign to many of the tribes of the true Pukhtun nation, and belongs properly only to the descendants of Kais, as will be noticed farther on. But these tribes, whom the Afghans reject as not of the same lineage as themselves, because they cannot prove their register in the same genealogy, are nevertheless undoubtedly sprung from the same stock, for they speak the same, or dialects of the same, language, observe the same national customs, and also possess the same physical and moral characteristics as the true Afghans. Moreover, they call themselves (and are admitted to be so by the Afghans) "Banī Isrāīl," "Pukhtun," and "Pathān," all of which are titles also belonging to the Afghans, but deny that they are Afghans,

expressly styling themselves "Pukhtun," or "Pukhtāna," in contradistinction. The principal of these tribes, who, though Pukhtun in common with the whole nation, are nevertheless not "Afghan," are the "Afrīdī," "Wazīrī," "Khattak," "Bangash," "Khogīānī," "Torī," "Zūzī," &c. tribes, and their several subdivisions, and they are all more or less found located in the Sulaiman range of mountains and its offshoots, which form the eastern borders of Afghanistan.

All their historians trace the descent of the whole of the Afghan tribes at this day inhabiting the country that bears their name from Kais, the individual who, as previously mentioned, was deputed by the nation to Khālid bin Walīd, at Madīna, to inquire into the truth of the new doctrines of Mohammad. And they trace the genealogy of this Kais by thirty-seven generations to "Malik Twālūt;" "Sārūl," or "Saul," by forty-five generations, to "Ibrāhīm," or Abraham, and by sixty-three generations to Adam.

The author of the *Majmu-l-insāb*, or "Collection of Genealogies" (a book which is referred to by all writers on Afghan history, but which is, as far as I have been able to learn, an extinct, if not indeed an imaginary, authority), traces the lineage of Kais thus—as quoted by Mullah Akhtar, viz.: (1) Kais, bin (2) 'Ais, bin (3) Salol, bin (4) 'Abta, bin (5) Nāīm, bin (6) Mārah, bin (7) Jandar, bin (8) Sikandar, bin (9) Raman, bin (10) 'Amīn, bin (11) Mahlol, bin (12) Shalam, bin (13) Salāh, bin (14) Kārod, bin (15) 'Azīm, bin (16) Fahlol, bin (17) Karam, bin (18) Muhāl, bin (19) Khadīfa, bin (20) Manhāl, bin (21) Kais, bin (22) 'Alīm, bin (23) Shamūīl, bin (24) Hārūn, bin (25) Kamrod, bin (26) Alahi, bin (27) Salaināb, bin (28) Twalal, bin (29) Lāwī, bin (30) 'Amīl, bin (31) Tarij, bin (32) Arzand, bin (33) Mandol, bin (34)

Masalim, bin (35) Afghana, bin (36) Iramia, bin (37) Sārul ("Malik Twālūt," or Saul), bin (38) Kais, or Kālī, bin (39) Mahalab, bin (40) Akhnoj, bin (41) Sarogh, bin (42) Jahūda (or Juda), bin (43) Yākūb, or Isrāīl, bin (44) Ishāk, bin (45) Ibrāhīm (or Abraham), bin (46) Tārij Azār, bin (47) Nākhor, bin (48) Sārogh, bin (49) Sārogh, bin (50) Hūd (or Lot), bin (51) 'Abīr, bin (52) Sālakh, bin (53) Arfakhshad, bin (54) Sām, bin (55) Noh (or Noah), bin (56) Malang, bin (57) Matoshakh, bin (58) Idrīs (or Enoch), bin (59) Yazd, bin (60) Mahalāīl, bin (61) Anos, bin (62) Shīsh, bin (63) Adam.

Kais married a daughter of Khālid bin Walīd, and by her he had three sons born to him in the country of Ghor; viz. "Saraban," "Batan," and "Ghurghusht." Kais is said to have died at the age of 87, at Ghor, in the 41st year of the Mohammadan era, corresponding to the year 662, A.D.

From these three sons of Kais, the whole of the present existing tribes of Afghans trace their immediate descent in 277 tribes, or "khail." There are besides these 128 other khail, who, with the Afghans, are called "Pukhtun," but who have a separate origin assigned to them, as will be noticed hereafter. Of these 405 tribes of the Pukhtun nation, 105 khail have sprung from the eldest son Saraban, and are collectively called "Sarabanai." From Batan have sprung 77 khail, in two divisions, viz. "Batanai," comprising 25 khail, and "Mattī," consisting of 52 khail. These last are also known as "Ghilzai." From Ghurghusht have descended 223 khail, in two divisions, viz. "Ghurghushtai," 95 khail, and "Karalānai," 128 khail. This last comprises all the tribes of Pukhtuns who are not Afghans.

Saraban had two sons, viz. "Sharkhīūn," or "Sharfu-d-dīn," and "Kharshīūn," or "Khairu-d-dīn." Sharfu-

d-dīn had five sons, viz. "Shīrānī," "Tarīn," "Miāna," "Barech," and "'Umru-d-dīn." Of these Shīrānī left his own tribe on account of family disputes, joined that of the "Kākars," and called himself a Ghurghushtai, of which the Kākar tribe is a division. Tarīn had three sons, viz. "Tor Tarīn," "Spīn Tarīn," and "Aodal," or "Abdal." The names of the two former, singularly enough, signify the very reverse of what they were; the fair son being surnamed "Tor," or black, and his brother, of dark complexion, "Spīn," or white. Khairu-d-dīn had three sons, viz. "Kand," "Zamand," and "Kasi."

Batan had three sons and a daughter, viz. "Ismāīl," "'Ashīūn," and "Kabjīn;" and a daughter named "Bībi Matto." Of these Ismāīl became an adopted son of his uncle Saraban. Bībī Matto was married to "Shāh Husain," a Persian prince of Ghor, and to him she bore two sons, viz. "Ghilzai" and "Ibrāhīm Loe." Shāh Husain had a third son, named "Sarwānī," by a second wife, "Bībī Māhī," the daughter of one "Kāgh," a native of Ghor, and a servant of Batan's. The pedigree of the offspring of all these is traced under one head as descendants of Bībī Matto; and the reason of this is that Shāh Husain was not an Afghan, and was, under peculiar circumstances, and contrary to the custom of the Afghans (who never give their daughters in marriage to foreigners), married to Bībī Matto, the daughter of Batan. The Afghan account runs thus:—At the time that the Arabs conquered Persian Khorassān (towards the close of the first century of the Mohammadan era,) and entered the territory of Ghor, a youthful prince of that country, named Shāh Husain, was forced by the circumstances of the times to flee his country, and to seek refuge in the mountains of Ghor. There he found an asylum under the roof of Batan, the second son of Kais, who treated his guest with the greatest hospitality.

Whilst under Batan's protection, Shāh Husain fell in love with his daughter Bībī Matto, and, as he knew that, being a Persian, he had no chance of getting her in marriage—as such a thing was contrary to the customs of the Afghans, who marry their daughters to those of their own nation only—he seduced her affections and honour. The parents, on discovering the state of affairs, and being anxious to conceal the coming disgrace which appearances predicted, were content to marry the couple as soon as Shāh Husain had told them of his rank, and the misfortunes that had driven him from his own country. A few months after their marriage, Bībī Matto gave birth to a son, who from the attendant circumstances was named "Ghalzoe," or "the son of theft" (in Pukhtū, "ghal" means a "thief," or "theft," and "zoe" a "son"). From this son sprung the tribe of "Ghalzoe," or Ghilzai, at this day one of the chief and most powerful of the Afghan tribes. Subsequently, Bībī Matto bore Shāh Husain a second son, named "Ibrāhīm," who was surnamed "Loe," or "Great," on account of his valour and wisdom. This term afterwards became corrupted into "Lodī," and was adopted as a family title by the elder branch of Ibrāhīm's family, who supplied many of the kings of the Pathān dynasty which was subsequently established at Delhi. The younger branch of the family were called "Sūr," or "Sūrī," from the name of a renowned ancestor. Besides these, Shāh Husain had another son by his second wife, Bībī Māhī. He was named "Sarwānī," and his descendants are known by that name at the present day. All the tribes sprung from the three sons of Shāh Husain are named after their respective mothers, as the father was not an Afghan. Thus those sprung from the descendants of Bībī Matto are comprehensively styled "Mattī-Khail," or "Mattī-zai;" and those from Bībī

Māhī's offspring are collectively termed "Māhī-Khail," or "Māhī-zai." In the present day, however, these distinctive terms have fallen much into disuse, and all the tribes sprung from Shāh Husain's sons are called "Ghalzoe," or "Ghilzai," which is often pronounced "Ghiljī" by foreigners.

Ghurghusht, the third son of Kais, had three sons, viz. "Dānī," "Bābī," "Mandī." Of these Dānī had four sons, named, "Kākar," "Nāghar," "Dādī," and "Pannī." And Bābī also had four sons, who were named, "Jabrāīl," or "Mīrzai," "Maikāīl," or "Katozai," "Asrāfīl," or "Paronī," and "Azāīl." All these tribes are at this day located in the Sulaiman mountains, and the chief amongst them are the Kākar and Pannī tribes. Of these again the last named are mostly occupied as itinerant merchants, and are, with the "Lohānī" tribe, the principal carriers of merchandise between Central Asia and Hindustan.

The list of the tribes of Afghans and their various subdivisions and ramifications are too lengthy and intricate for detail or classification in this place, but the above particulars will suffice to convey a correct idea of the main divisions of the Afghan nation.

Such is a brief summary of the descent of the Afghans as recorded in their own books. It is strange that in tracing their descent from Kais they should exclude and assign separate origins to many tribes who, as before noted, though not Afghans, are Pukhtuns. According to the Afghans, the origin of these tribes is satisfactorily accounted for by special legends. But apart from the truth or falsity of these traditions, there is no doubt but that these tribes, for the reasons already assigned, are of the same lineage as the Afghans, by whom, however, they are acknowledged as only adopted Afghans. The rejection by the Afghans of these tribes is most probably

correctly accounted for thus:—Previous to and at the time of the appearance of Mohammad, the entire Pukhtun nation most probably derived their descent by a common genealogy, and at this time also the title "Afghan," or "Afghana," very probably applied equally to all the tribes speaking the Pukhtū language. But as soon as the new religion of Mohammad became known in the country, a considerable portion of the nation speedily adopted it as their new faith, and may have, in the first place, included the tribes previously connected with the family of Kais, who was, as it were, an apostle of Mohammad to the Afghans. At the same time many other tribes who inhabited the inaccessible mountain region forming the eastern boundary of the country, may not have embraced, and there is much probability that they did not, the new religion for a long series of years after it had been adopted by their brethren dwelling in the plain country. This difference in their religious ideas may have led to an estrangement between the converted and unconverted portions of the nation; the former in their pride and religious zeal probably separated themselves from the rest of their brethren, and, after a time, ignored them altogether as descended from the same stock as themselves, and accordingly excluded them from their genealogies. This is, I believe, the most probable explanation of the difference in the genealogy of the Afghans as dwelt on by themselves. But let us notice briefly the Afghan accounts on this head:

Mullah Akhtar, in his History of the Afghans, which was written in 1163 of the Mohammadan era, or about the year 1741 A.D., relates a current tradition by which, previous to the time of Kais, "Balo," whose offspring are called "Baloch," "Uzbak," and "Afghana" were considered as brethren; but beyond this, the two first named are rarely referred to. The tribes who are not

considered Afghans, and who themselves reject the title, are classified under one head, called the "Karalānī" tribe, the origin of which is accounted for by the following tradition:—

It is said that a long time ago, two men of the tribe of "Ormur," named "'Abdullah" and "Zakarīah," went out together in search of game.—Now the "Ormur" race are described as having been fire-worshippers, and, indeed, received this name from the Afghans on account of the peculiar religious ceremonies observed by them. It is related of them that they congregated for worship once a week, and that the men and women were indiscriminately mixed in their religious assemblies. At the conclusion of their devotions, the officiating priest extinguished the fire they worshipped, and, at the same time, exclaimed, "Or mur," a term expressive of the act, for in Pukhtū "or" means "fire," and "mur" means "dead," "extinct."—

But to return to the history of the two Ormur men who went out in search of game. These two individuals, as they proceeded on their way, came upon the late camping-ground of an army. Here 'Abdullah found a "karāhi" (the Pukhtū for an iron cooking-pot), and Zakarīah found an infant boy, who had been deserted or left behind by the unknown army. Now Zakarīah had many children, but 'Abdullah had none, and they agreed accordingly to exchange their recent acquisitions. 'Abdullah adopted the infant as his son, and from the strange occurrence attending his possession of him, named him "Karrhai," and, in due course, found him a wife from his own tribe. The descendants of this Karrhai are called "Karrhai," "Karrānī," or "Karalānī," and number a great many tribes, each of which in turn is subdivided into "khails" and "zais," in the same manner as the Afghan tribes. The most numerous and

powerful of the tribes classed under the head Karrhai, or Karalānī, are the "Orakzai," "Afrīdī," "Mangal," "Wazīrī," "Khattak," and "Khogīānī" tribes, and from the last named are sprung the "Zāzī," "Torī," "Parīa," and "Kharbānrai" tribes.

Four other tribes are described as descended from the offspring of an Arab, one named "Sāyad Mohammad," a lineal descendant of the "Khalīfa 'Ali." The Afghan account is to this effect: Sāyad Mohammad, who was surnamed "Gesū Darāz," on account of his long ringlets, settled in Afghanistan at some indefinite period long ago, and between the countries of Kākar, Shirānī, and Karalānī. A revolution occurred in these countries, and the Sāyad, by virtue of his sagacity and wisdom, coupled with the saintly influence of his descent, succeeded in restoring order in the three disturbed districts. In return for his services, and as a mark of their esteem and gratitude, the three tribes above mentioned agreed to present the Sāyad with a daughter in marriage from each tribe. The Sāyad duly appreciated the honour done him, and married the three. In the course of time, from the Shīrānī wife was born "Ashtarānī," of the Kākar wife, "Mashwānī," and of the Karalānī were born two sons, viz. "Wardak" and "Hannī." The tribes sprung from these are named after their fathers respectively, and are all to be found in Afghanistan, except the Hannī tribe, which emigrated to Hindustan, and there mixed with the general population.

By traditionary stories such as these, and others of a like nature, the Afghans are content to account for the origin of the various tribes of Pathans, whom (with the exception only of the tribes sprung from the four sons of the Sāyad Mohammad, Gesū Darāz, who are really Arabs), they consider Afghans by adoption only, and not by descent. But though such is the Afghan account,

there are, as has been already mentioned, good reasons for believing that these Pathans are real Afghans as much as the descendants of Kais, and that their settlement in the country they now hold was coëval with that of the other Afghans.

It would, moreover, appear that they were somewhat backward in accepting the Mohammadan religion, and still adhered to their ancient faith long after the other Afghans had been converted. This is proved by the reference to the Jews of the Khaibar in the *Chāryārī Kalama*, or the "Creed of the Four Friends" (of the Prophet), which has been already adverted to. Such reference to the Jews of the Khaibar proves that those inaccessible hills were at one time—and that soon after the establishment of the Mohammadan religion—inhabited by Israelites. And since the people now dwelling in these hills have been located there from the early part of the Mohammadan era at least, if not, indeed, anterior to that period, it is natural to infer that they are the people alluded to as the Jews of the Khaibar. Besides, these hill tribes of Pathans resemble the Afghans in every circumstance of language, national customs, and also in physiognomy. Indeed, in this last respect, they have a more marked Jewish cast of features than the western Afghans, and are, without doubt, of the same race.

Apart from these imperfect and traditionary data, which, with hundreds of other legends of a like import, are stored in the memory of every village priest in the country, and are thus handed down, for the most part orally, from generation to generation, and all of which the Afghans consider as perfectly sufficient testimony of their Israelitish origin, there are many weighty reasons for believing in their origin from such a source. Because, although their traditionary history on this subject may be

possibly—though this is not in the least probable—entirely a fabrication of their own, or perhaps may have been borrowed (of which there is no evidence) from other nations with whom in remote ages they may have been brought in contact, nothing but an unity of origin will account for the remarkable similarity of the Afghan physiognomy to the well-known Hebrew type, nor for the prevalence amongst them of many customs peculiar to the Jews of all known nations of the earth, and the more important of which we will now briefly notice.

As already mentioned, the physiognomic resemblance of the Afghans to the Jews is most remarkable, and is more especially observed among the nomad tribes of this people, and those of them who dwell among the wild and inaccessible mountains of the Sulaiman range and in the hilly regions of the northern parts of the country. This is natural, for in these localities the people are, by the force of circumstances, of a purer descent than their brethren who dwell in the towns and cities of the plain, amidst a very mixed population with whom they contract connections, by which the distinctive features of their race become more or less altered. But even here, notwithstanding all the deteriorating influences of concubinage and marriage with women of foreign races, the distinctness of the Afghan race is so marked and different from those that dwell amongst them, that they can be easily recognized at a glance. Perhaps this persistence of the type of features peculiar to the Afghan is accounted for by the fact of their never, or but in exceedingly rare instances, giving their daughters in marriage to any but of their own race—a custom which partly counterbalances the deteriorating effects produced by the promiscuous intercourse of the men with women of foreign nations. Besides their physiognomic resemblance to the Jews, the Afghans resemble that ancient people in

their moral characteristics also. They are remarkable for their impatience under restraint, their instability of disposition, want of perseverance, and their love of freedom and consequent defiance of self-constituted authority. These traits in their character, coupled with their want of respect and loyalty towards their rulers, have acquired for the Afghans a notoriety for turbulence and lack of unanimity amongst themselves, which is quite proverbial among neighbouring nations, who stigmatize them as a rebellious, stiff-necked, and degenerate people.

The peculiar code of laws or customs of the Afghans, known by the term "Pukhtunwalī," is adopted by a very large proportion of the nation for the settlement of their disputes, &c., in preference to the Mohammadan law, or "Sharīat," and especially so by the nomad and rustic populations.

The offering of sacrifices on particular religious festivals, as well as on occasions of calamity or misfortune, is a custom observed by all Mohammadan nations; but the Afghans observe the latter, or those for the averting or mitigation of some impending calamity or pestilence, with particular ceremonies which are peculiar to themselves among Mohammadans, and in a remarkable manner coincide, as already noticed, with the sacrificial offerings of the Passover and scapegoat, as observed by the Israelites of old. Thus it is a common custom amongst the Afghans, when visited by sickness or any other evil, to slaughter a sheep, goat, buffalo, or cow, but most frequently the sheep is the animal selected, as being the most common in the country. Its blood is smeared over the lintel and side-posts of the door of the house from which it is desired to avert the dreaded evil; the flesh of the sacrifice is divided into portions for distribution amongst the priests presiding at the ceremony, the inmates of the house, with friends invited for the

purpose, and to the indigent, blind, maimed, &c of the neighbourhood. Sometimes, instead of the above custom, another, analogous to the scapegoat of the Jews, is observed; and this is usually the case where a whole village or encampment is visited by some deadly pestilence. Under such circumstances, with a view to its removal, a buffalo or cow is led through or round the village or camp, with a procession of the elders and priests, who, after the ceremonial transfer of the sins of the community to the head of the sacrifice, with the repetition of appropriate prayers, either slaughter the animal outside the limits of the village or camp, and divide its flesh between the priests and poor people, or, as is often the case, they drive the animal into the desert or wilderness, accompanied with yells, and shouts, and the beating of drums.

The punishment of blasphemers of their religion or God, by stoning to death outside the limits of the camp or village, is a common custom among the Afghans.

Another is very peculiar, viz. that of placing a vessel full of live coals on the head, as a token of submission and supplication for redress on account of injury received. It is usually observed, when a case has been wrongly adjudged, by the supplicant for justice at the hands of the constituted dispensers of the laws of the country.

The inheritance of land and its first equal division among the families of a tribe by lot much resembles the custom current amongst the Israelites, as described in the last chapter of the Book of Numbers. On this account, marriages are very often confined to the members of a single tribe, for the purpose of keeping the land in the possession of the tribe originally inheriting it, among whose families it was in the first place divided equally, though subsequent circumstances of various kinds, such as sale, barter, inheritance, &c., have, in the

present day, led to the acquisition by some families of much larger shares than their original lots. In some of the mountain districts, where the country is occupied by one and the same tribe, and its fertility in different parts is of opposite qualities—as, for example, fertile and alluvial at the base or skirt of the hill, but barren and stony on its summit or brow—it sometimes happens that the different divisions of the tribe agree amongst themselves to change lands for periods of five, ten, or more years, so that the whole of the tribe may in an equal degree enjoy the fruits of the land. Thus, in accordance with this custom, that portion of the tribe which has for some time (the period being determined by the customs and general consent of the individual tribes) been located on the fertile portions of the territory common to the tribe, at the expiration of their term of tenure, change places with the other portion of the tribe who had previously occupied the barren portions of the land. These in turn, after having enjoyed the fruits of the good land for their allotted time, revert to their former lands until their turn for changing again recurs.

In these emigrations of whole villages from one place to the other, the land is divided among the various families of the exchanging parties by lot, which is called by the Afghan "pucha" and "parra." The latter of these terms bears some resemblance to the "Pur," or "Lot," of the Jews, which was ordered to be commemorated by their festival of the Purim. The pucha or parra is thus managed by the Afghans: The land to be divided is first marked out into large portions of equal extent and corresponding number to the divisions of the tribe which is to share it. Each of these portions is allotted to one of the divisions of the tribe in the following manner: The head or chief of each division of the tribe takes a piece of wood and marks it with

a private cypher, or other distinguishing sign, and then hands it to the elder or priest of the whole tribe. This individual, after collecting all these pieces of wood, places them in a bag, or the fold of his coat, shirt, or turban, and then proceeds to perambulate the mapped-out land, dropping one of the pieces on each of its divisions as he passes. This done, the heads of the tribal subdivisions declare their private marks, and take possession of the land on which their respective pieces of wood may have been dropped. These tracts of land are again divided into smaller portions for the various families of the sub-tribes to whom they are allotted, after the fashion just described.

These customs, together with others of a similar character, all tend to substantiate the claims of the Afghans to an Israelitish origin, unless, indeed, they can be otherwise satisfactorily accounted for by those versed in the subject. In this place may also be noted a remarkable trait of the Afghan character (common, however, to an almost equal degree, to the other Mohammadan inhabitants of the country), which is much akin to the continually denounced and yet obstinately persevered-in sin of the Jews. This is their "saint-worship," and that of their "holy shrines." So prevalent, indeed, is this saint and relic worship amongst the Afghans that it amounts to almost pure idolatry. These shrines ("zīārat" in the vernacular) are to be found on almost every hill-top, and are common even on the high-roads in all parts of the country. As an instance of their frequency in some localities, I may here mention that in the environs of the city of Ghaznī there are no less than 197 of these shrines, of greater or less sanctity. Ghaznī is from this circumstance esteemed a peculiarly holy place by the Afghans, and the visiting, or "doing its zīārats," is counted an important religious duty,

second only to the "Haj," or pilgrimage to Mecca. Some of these shrines are more esteemed than others, and are consequently resorted to by greater crowds of devotees. Many of them, and especially those most in repute, are under the charge of a priest, or else a "fakīr," who lives on the premises, and generally manages to realize a handsome income from the credulous dupes of his priestcraft and cunning. The "ziārat" is merely a domed tomb, or very often nothing more than a rough heap of stones, enclosed by a low wall of mud or loose stones. It sometimes marks the actual grave, but more often merely commemorates the death, of some departed saint; who, though his life may have been anything but sanctified, or he may have been even unknown for his piety, or other virtues during life, becomes after death an object of veneration and worship, by some unaccountable means known only to the priesthood. The ziārat is always enclosed by a wall, to protect its hallowed precincts from defilement by the feet of cattle or dogs, and is generally surrounded by a clump or grove of trees or bushes, which render it a conspicuous object, discernible from a distance. As before stated, the ziārat is resorted to by the subjects of disease or the victims of any unforeseen calamity, and is also invariably visited by those about to enter on any important undertaking, or merely by way of a meritorious religious duty, and the omission of such visits on either of these accounts is considered heinous by the entire nation. In considering these holy shrines, and the great influence they exercise over the people, one cannot help at once being struck by their resemblance to the "groves and high places" so often referred to in Scripture as the snare by which the Israelites were drawn away from the pure worship of the true God, and went a-whoring after the idols of their heathen neighbours. The fear, love, and

reverence with which these shrines are regarded by the mass of the people of Afghanistan are really astonishing, and much greater, I believe, than anything of the kind among other Mohammadan nations. Here the zīārat holds a higher place in the estimation of the people than the leading precepts inculcated by the Kuran;—for the most careless Mussalman among the Afghans, although he may, with a light conscience, omit his daily prayers, or other ceremonies of religious observance, the performance of which is strictly enforced by the Kuran, would, on no account, leave a place he was sojourning in without first visiting his favourite or the most esteemed zīārat of the place, and seeking a blessing from the martyr or saint to whose memory it is dedicated.

Such, in brief, are some of the principal customs and observances of the Afghans which are considered to support the idea of their descent from an Israelitish stock, which descent they claim as a right. And, to my own mind, there is no doubt but that their claims to such a descent are perfectly just, though at the same time it is not on the strength of their history alone that such an opinion is formed, but on the corroborative evidence already detailed. Besides, though their history is greatly adulterated with foreign and mostly Mohammadan legends, and is, moreover, subject to much variation from the fact of its being for the most part a traditional, and not a written history, it is from this very circumstance of considerable importance as testimony in favour of their Israelitish descent. For it is absurd to suppose that a nation would cherish one unchanged account (at least in substance) of their origin and early history for upwards of 2,000 years, if it were not actually founded on truth. And this the more so, as the nation from whom they claim descent is reviled and detested by all the nations of the earth, and is even at this day held

in more utter contempt and abhorrence by the Afghans themselves than by the generality of other nations.

Let us now briefly consider how the Afghans came into possession of the country now held by them and named after them. As far as historical records are concerned, it is true there is little of evidence on the subject, but rather somewhat of uncertainty, not to say mystery. But, nevertheless, on a due consideration of the question, no insuperable obstacles or objections to the practicability of the transportation of the Afghans from Palestine to their present *locale* present themselves. On the contrary, the facts hereafter mentioned render such an occurrence not only possible but very probable.

According to their own accounts, the Afghans, as previously stated, after the expulsion of their people from Palestine by Nebuchadnezzar, took refuge in the Kohistan i Ghor and the Koh i Farozah. This latter, it would appear, is a range of mountains extending along the north-western border of the present Hazārah country, connecting the eastern prolongations of the Alburz range of Persia with the western offshoots from the Hindû Kûsh, and lying north of the mountains of Ghor, which form the territory adjoining the western borders of the Hazārah country.

Of the events connected with this emigration and its date the Afghans have no reliable data whatever. Their accounts merely state that, after their people (that is, the tribe of Afghana, Banī Isrāīl) were banished from Palestine, they settled in the highlands of Ghor and Farozah.

Now it is most probable that these events did not follow each other in immediate succession. On the contrary, the Afghan traditions tend to prove that they were separated by an interval of a long series of years. For during their early history in Palestine, this people

were a nation of conquerors, and their accounts of their wars with the Philistines and Amalakites, &c. are somewhat minute and detailed. But their subsequent history, after the taking of Jerusalem by Nebuchadnezzar, is very meagre in details, and merely states that their nation was held in slavery by Nebuchadnezzar, and at his hands suffered many indignities, persecutions, and massacres on account of their adherence to the Mosaic faith. Owing to these hardships suffered for their religion, many of their families apostatized and embraced the idolatrous religion of their conquerors. But of the tribe of Afghana, which numbered many thousands of families, the greater portion adhered to their ancient faith, and were consequently expelled from Palestine, and then settled in Ghor, where, for a long period, they were engaged in hostilities against the original possessors of the country, from whom, at length, they succeeded in wresting it. Such, in substance, is the Afghan account of their entry and settlement in the Kohistan i Ghor.

Now, although the Afghans have no connected history, beyond the above abstract from it of their first settlement in the country which now bears their name, it is well known that the Israelites (with whom were included the Afghans, according to their own accounts), after their overthrow as a free nation, and the captivity by the Assyrians and Babylonians, became dispersed throughout the limits of the Medo-Persian empire, which, in the reign of Cyrus, reached its utmost limits, and extended from the Tigris on the one hand to the Indus on the other. We read in the 2 Kings, chap. xvii. verse 6, that "in the ninth year of Hoshea, the King of Assyria took Samaria, and carried Israel away into Assyria, and placed them in Halah and Habor, and by the river of Ghozan, and in the cities of the Medes."

These events occurred during the reign of Shalmaneser,

King of Assyria, about 722 years before Christ. And shortly before this time, Tiglath Pileser took Gilead, and Galilee, and all the land of Napthali, and carried the Israelites into Assyria. Subsequently, about the year 587 B.C., and after they had endured a long series of adversities (which had been previously foretold), the Jewish nation was broken up and its people carried in captivity to Babylon by Nebuchadnezzar. About half a century later, followed the famous edict of Cyrus, liberating the Jews and all other Israelites from the bondage they were held in. During the long period—nearly two centuries—that elapsed from the first carrying away into captivity of the Israelites by Tiglath Pilcser to their final restoration to liberty by Cyrus, it may be fairly assumed that their tribes and families became scattered throughout the limits of the Medo-Persian empire. And when they once again acquired their freedom from slavery and bondage, it is not impossible, nor even improbable, that many of them, instead of availing themselves of their emancipation to return to Jerusalem or Palestine, seized the opportunity, through dread perhaps of future adversities, to escape from the scenes of the degraded treatment they had so long endured at the hands of their conquerors. Or else, perhaps, owing to the subsequent dynastic and political changes occurring in the Medo-Persian empire, they were forced by the circumstances of the times to collect together in large communities, in order to protect themselves from the persecution and hostility that met them on every hand. And under such circumstances, a thinly-peopled and difficult mountain country would naturally be chosen as the fittest place of refuge, although even there they would first have to overcome the hostility of the original possessors of the soil. And this, according to their own accounts, the Afghans succeeded in doing when they first took up

their abode in Ghor, where they were called by the neighbouring peoples Banī Isrāīl and Afghana. The Afghans continued to flourish and multiply in Ghor as their stronghold till about the year 1170 A.D., when one of their chiefs or princes succeeded in overthrowing the Ghaznivide dynasty, which was established first by the Tartar chief Sabaktaghin about the year 997 A.D. Previous to this event, the Afghans were mainly confined to Ghor; and although a large number of their people dwelt in the present Afghanistan as soldiers in the service of the successive Ghaznivide sovereigns, commencing with Mahmūd, Sabaktaghin's successor, still they did not occupy or possess the country as they do at the present day. It was during the reign of Sahābū-d-dīn, a Ghoride prince, and more than half a century after the overthrow of the Ghaznivide dynasty by that of Ghor, that the provinces around Ghaznī, viz. Kandahar, Kabul, Bājawar, Swāt, 'Ashnaghar, or Hashtnaggar, and Koh i Sulaimān, and the country as far as Bakkar and Multān, were colonized by Afghans, who were, for this purpose, brought from Ghor with their families and flocks by order of Sahābū-d-dīn. The country occupied by these provinces—that is, from Bājawar on the north to Bakkar on the south, and from Kandahar on the west to Abba-Sīn, or Indus, on the east—was called "Roh," which has the same signification as "Koh," and means a mountain or highland country, whilst its people or inhabitants were called "Rohilla," or Highlanders—a term which is commonly applied to the Afghans by the natives of Hindustan.

Such is a brief account of the early history of the Afghans, as current amongst themselves; and the facts already adduced in support of their claim to the title of Banī Isrāīl are those which have attracted my attention

during a residence of several years amongst this people and in different parts of their country. Before concluding these introductory remarks, let us briefly notice their history as a nation under the appellation of Afghan.

CHAPTER III.

Political History—Arab Invasion—Afghans in Mahmūd's Army—Vast Empire—Struggles for Power—Afghan Independence—Ahmad Shah—Political Dissensions—Kandahar—British Invasion—Dost Mohammad—Government of Herat—Suspicions of the Amir—Treaty with the British Government—Mission to Kandahar.

THE Afghans as a nation first figure on the page of history during the early part of the eighth century, when they were located in Ghor and the western limits of Khorāssān. About this period, or perhaps somewhat earlier, the region above mentioned was overrun by the conquering Arabs, who, with their inevitable concomitants, the sword and Kuran, here as in other countries found but little difficulty in planting their religious doctrines on the new soil. In fact, it appears that they found the Afghans such eager converts that in a comparatively brief period the greater portion of the nation were numbered amongst their co-religionists.

About two centuries later, the northern and eastern portion of the country—the present province of Kabul—was invaded from the north by the Tartar chief, Sabaktaghin, who, with his savage hordes of Mohammadan Tartars, experienced no difficulty in vanquishing, or, at least, ousting from Kabul, its original Hindu population. At Kabul, Sabaktaghin firmly established himself; and a few years later, about 975 A.D., founded the city of Ghazni, which he made his capital. On the irruption

of the Tartars under Sabaktaghin into this country, there can be little doubt but that he met with great assistance from the Afghans, who were themselves but recent settlers on the borders of this region, and were besides animated by the same religious zeal as the Tartars. This is the more probable, as a few years later, viz. about 997 A.D., when Mahmūd ascended the throne after his father Sabaktaghin, we find the Afghans largely employed as soldiers in his army. To his Afghan troops, indeed, Mahmūd was in a great measure indebted for his successes in his various military expeditions and extensions of territory on either side, especially in his repeated invasions of Hindustan, till in the year 1011 A.D. he conquered Delhi. In truth, so useful had the Afghans proved to Mahmūd as soldiers, that he was glad to avail himself of their numbers and restless spirit of enterprise to transport them in large bodies into the various provinces of his Indian conquests, and there to plant them as military colonists. In this manner were peopled with Afghans the districts of Rohilkand, Multān, the Derahjāt, &c.

At his death, which occurred in the year 1027 A.D., Mahmūd left his son and successor Mohammad a vast empire, extending from the Tigris on the one hand, to the Ganges on the other. But the incapacity of this prince, and his quarrel with his twin brother and subsequent deposer Masā'ūd, gave rise to internal feuds and dissensions, which continued for many years, and also characterized the reigns of the successive sovereigns of this dynasty, till its final overthrow and extinction in the person of one Khusro Malik, who was slain at Lahore by Mohammad, a cousin of Allahu-d-dīn the Ghoride. The breaking up of the Ghaznivide empire began soon after Mahmūd's death, when the provinces he had conquered in Persia and Hindustan one after the

other declared their independence, and threw off the yoke of the Ghaznivide sovereignty.

During the ascendancy of this dynasty, which lasted 188 years, the Afghans, who at first occupied but a subordinate position in the country, gradually rose into power by virtue of their soldierly qualities, and ere very long acquired sufficient influence to monopolize the chief military commands. The power thus gained they turned to their own advantage; and about the year 1150 A.D., aided by their countrymen and confederates of Ghor, they succeeded in supplanting the dynasty of Sabaktaghin and the Ghaznivide sovereigns by that of Ghor, in the person of Sūrī, an Afghan prince or chief of Ghor, who, after he succeeded in capturing Ghazni, gave up the city to plunder and devastation. Sūrī was himself afterwards captured and put to death in 1151 A.D. by Bairām, the last of the Ghaznivide sovereigns, and from whom he had just before succeeded in wresting Ghazni. Shortly after these events, the death of Sūrī was avenged by his full brother Allahu-d-dīn, who, seizing Ghazni, forced Bairām to flee into Hindustan, and gave the city up to his troops to plunder for seven days, after which he destroyed it with fire, and then on its ruins built a new Ghazni, which he established as the seat of the Ghoride power.

This dynasty lasted but a short period, and after a succession of six or seven sovereigns became extinct, about 1214 A.D., on the death of Mahmūd Ghori, who was the last of the Afghan Ghoride princes at Ghazni. But although the dominions of the Sūrī branch of the Afghans of Ghor were very much curtailed, as compared with the territories of the Ghaznivide sovereigns, and perhaps did not exceed the limits of the present Afghanistan, nevertheless another branch of this people conquered Hindūstan, and in the person of Ibrāhīm Loe, or

Lodī (who belonged to an elder branch of the Ghor family of Afghans), established a dynasty of emperors of this race at Delhi, or Indrāpat—the ancient Hindu capital—about the year 1193 A.D. And this Afghan, or, as the Indians term them, Pathān line of kings, although their rule was interrupted by the Tartar invasions under Zanghīz Khān in 1222 A.D., and Taimur Lang (Tamerlane) in 1389 A.D., and their territories greatly diminished, was not entirely overthrown till the year 1525 A.D., when Babur Badshah, who had twelve years previously conquered Afghanistan, took Delhi, and established the Mughal or Turko-Persian dynasty in Hindustan. Babur died at Delhi about the year 1530 A.D., and, in accordance with his last commands, was buried at Kabul, where to this day his tomb is held in as much veneration by the Afghans as if he were one of their own saints.

After Babur's death Afghanistan, from the neutral position of its territory, became more than ever the object of contention between the kings of Persia on the one hand, and the emperors of Hindustan on the other; and during the course of a long series of years frequently passed from the possession of one to that of the other—sometimes, in the midst of political distractions of greater importance, enjoying a brief interval of independence under native chiefs—till the time of Nādir Shah, who, having conquered Afghanistan in 1736 A.D., advanced, a couple of years later, into Hindustan, and extended the Persian power to its utmost limits by the capture of Delhi and the indiscriminate massacre of its inhabitants, in 1737 A.D. But Nādir's conquests were too incomplete, too rapid, and too extensive to be of long duration. He himself was assassinated in 1747 near the city of Mashhad, on his return towards his own capital, laden with the wealth and plunder of India.

From this time dates the true independence of the Afghans as a nation. On the news of Nādir's death, one Ahmad Khan, an Afghan chief of the tribe of Abdal, and an officer in Nādir's army (and who at that time was in command of the force escorting the booty and riches of Hindustan towards the Persian capital), seized his murdered sovereign's treasure at Kandahar. With this in his possession, he proclaimed himself king of Afghanistan, and experienced no difficulty in gaining the support of the Afghan tribes of that portion of the country (who were mostly also of the Abdal tribe or family), as well as that of the neighbouring Hazārah and Baloch chiefs, and was shortly after crowned king of Afghanistan near the city of Kandahar, with the name and title of Ahmad Shah Durr-i-durrān. After this, he at once laid out a new city, which he called "Ahmad Shāhī," or "Ahmad Shahar," and established it as the seat of his government. He then turned his attention to the settlement of his new kingdom, which had so long been distracted by internal anarchy and external wars. And in these endeavours he met with admirable success through the adoption of a conciliating and mild—yet, where necessity demanded it, a stern—policy.

Indeed, during Ahmad's reign, Afghanistan, throwing off the political trammels from which during the vicissitudes of centuries she had never been free, now for the first time became a distinct kingdom, and acquired an independence she had never before enjoyed. Ahmad Shāh died in 1773 A.D., after a very prosperous reign of twenty-six years; and with him departed the peace and prosperity of his newly-founded kingdom. He was succeeded on the throne by his son, Taimūr, who died in 1793 A.D., and was succeeded by his son Zamān Shāh. This prince, who was as weak and cruel as his father, fell a victim to the plots of his rivals, and after a brief

reign was deposed, and his eyes put out, by his half-brother Mahmūd, who, in turn, was shortly after deprived of his ill-acquired power, and imprisoned by Shāh Shūja-ul-Mulk, the full brother of the ill-fated Zamān Shāh.

After a brief enjoyment of power, Shāh Shujā was forced to abdicate his throne and flee the country in or about the year 1809, owing to the dark conspiracies, and, indeed, open rebellion, of his most powerful enemies in the country, headed by Fattah Khan, a rising chief of the Barakzai tribe. The fugitive monarch at first sought refuge among the Sikhs, but being disappointed in his ill-founded hopes of an asylum in this quarter, and with difficulty effecting his escape from the restraint forced on him by the Sikh chieftain, Runjīt Singh, finally threw himself on the clemency and protection of the British Government at Lūdīānah, then a frontier station of the British empire in India.

Mahmūd, in the meanwhile having escaped from his imprisonment, was reinstated in the sovereignty by the exertions of Fattah Khan, whom, in recognition of his very valuable services, he appointed his wazīr; and shortly after, under his influence, placed his (Fattah Khan's) nephews, Dost Mohammad Khan and Kohndil Khan, in the governments of Kabul and Kandahar respectively.

Fattah Khan's increasing power and influence soon rendered him an object of jealousy and hatred to Kāmrān, Mahmūd's son and heir apparent to the throne, by whom he was murdered in a most barbarous manner in 1818, at Haidar Khail, near the city of Ghazni. This foul deed aroused Mahmūd's enemies and the murdered wazīr's adherents in all parts of the country, and they took this opportunity to shake off subjection to a usurped and tyrannical exercise of authority, on the plea

of disapprobation of a crime that was of daily occurrence in the country, and indeed, almost, by tacit sanction, a national custom.

As a consequence of the rash and criminal conduct of Kāmrān, Afghanistan presently became convulsed with internal discord and rebellion, and ere long was divided into a number of independent chieftainships, each at enmity with and jealous of the other.

Mahmūd, after these misfortunes, retired to Herat, which was all that remained to him of his usurped kingdom, and here he died a few years after. His son Kāmrān succeeded him in the government of this province, and after a proverbially despotic exercise of power for many years, was murdered in 1842 by his wazīr, Yar Mohammad Khan Alikozai, who then himself assumed the government of the province.

Kandahar, after the murder of Fattah Khan, became an independent chieftainship under Kohn-dil Khan, who shared the profits of the government with his brothers Pūr-dil Khan, Rahm-dil Khan, and Mihr-dil Khan.

Kabul at the same time fell into the hands of Dost Mohammad Khan, whilst the rest of the country became independent under chiefs of the different tribes occupying its various tracts of territory.

And such continued to be the condition of Afghanistan till the year 1839, when, in an ill-fated hour, the British Government, having advocated the cause of the exiled monarch, Shāh Shujā-ul-Mulk, marched a force of British troops into the country, and reinstated the fugitive Shāh Shujā "on the throne of his ancestors." And this, as is now but too well known, not by the will of the people, nor with the acclamations of his former subjects, but by the sheer influence of an imposing force of British bayonets. And with this act ends all the glory of the British connection with Afghanistan.

What followed is too well known to need recital, and forms but a dismal page in the glorious history of the British empire in India. Whatever may have been the course of events which led to the adoption of the line of policy pursued towards the Afghans is not for us to discuss in these pages. But certain it is, however, that the gratuitous interference of the British Government with the internal politics of Afghanistan, proved most distasteful to the people of the country, who had somehow, in a manner incomprehensible to themselves, become the objects of its solicitude; and consequently not in the least appreciating the benevolent intentions, nor approving of the interested motives which actuated the British Government to the measures they had taken, the Afghans lost no time in displaying their real sentiments and disposition towards their would-be benefactors. In short, Shāh Shujā-ul-Mulk was reinstated, a puppet "on the throne of his ancestors," amidst a mock pageantry that did not fail to impress its actors and their spectators with a sense of its futility and instability. Soon followed the climax, for the newly-reinstated monarch was, after a very brief career, murdered at Kabul during the rebellion and disasters that occurred there in 1841-42; events which, coupled with the proceedings of an avenging British army that again invaded the country for the punishment of its people, on account of the injuries they had inflicted on our unfortunate fellow-countrymen and subjects during their misfortunes, gave the Afghans and their country a world-wide notoriety.

And now, taught by experience, the British Government acknowledged the error of its recent policy, and thenceforth washed its hands of Afghanistan and her politics.

Dost Mohammad Khan (who, on the dispersion of all his hopes of maintaining authority in his own country,

had surrendered himself a prisoner to the British army of occupation at Kabul, and was deported into Hindustan) after these events was set free by the British Government, and lost no time in retracing his steps to his former principality. At Kabul he was received with open arms by his former adherents and subjects, and in a brief space of time restored order and firmly re-established his authority in the capital, and then turned his attention to the internal affairs of the province, so long and so late the scene of turbulence and bloodshed.

These matters settled, the outlying provinces of Kabul, which were still under the rule of independent chiefs, became the objects of the Dost's aspirations. In 1850 he conquered Balkh, and brought its territory under his own rule; and four years later, after a short and decisive struggle, he took Kandahar, and made it a province of the kingdom of Kabul.

Herat, on the other hand, after the death of Yar Mohammad Khan in 1852, was governed by his son, Sayad Mohammad Khan, for three years, when he was deposed by Mohammad Yūsuf Khan, Saddozai, who, in turn, after a few months' exercise of power, was dethroned by Isa Khan, a Bardurrāni chief. The ruler of Herat was, in his turn, threatened by the Afghans, under the direction of the Durrāni chief, Rahm-dil-Khan, and, in self-defence, called in the aid of the Persians, who, espousing his cause, threw an army into Herat in 1856. This infringement of previous treaties with the British Government led to the Persian war of 1856-57; and on its conclusion, in accordance with the terms of a new treaty, the Persians evacuated Herat in July, 1857.

On their departure, the government of the place fell into the hands of one Sultan Ahmad Khan, a Barakzai chieftain, who retains it at the present time.

Such is a brief and abstract account of the modern

Afghan history up to the present time. Let us now relate briefly the events which have for the second time brought the British Government into political relations with the Afghans, and on this occasion with professions of amity on both sides, and a mutual oblivion of the past.

Previous to the crisis which precipitated the Persian war, viz. the entrance into Herat of a Persian army, as above mentioned, the insecurity of the Herat frontier, and the great influence exercised over its rulers by the court of Persia, had for some time caused the Amir of Kabul, Dost Mohammad Khan, considerable anxiety on the score of his own safety from attack in that quarter. And this circumstance, coupled with the subsequent menacing attitude assumed by Persia towards Afghanistan, and the Amir's knowledge of the political bias of the British Government with respect to the independence of Herat, decided him in the course he should adopt for the safety of his own country. Now, although the Amir's first acquaintance with the British was calculated to inspire him with anything but confidence in them, nevertheless, during his sojourn in Hindustan as a prisoner of war, he had numerous opportunities of forming a just opinion of their power and probity as a nation, and there is no doubt but that on his release and return to his own country he was inclined to view their character in the most favourable light, notwithstanding their late antecedents in Afghanistan. But the succeeding events of the Sikh wars, and the subsequent advancement of the British territory and rule into the Afghan country itself—to, I may say, the very threshold of the Afghan capital—aroused in the Amir, and the Afghan people generally, a deep-rooted suspicion of the designs of the British Government for further conquests. And their fears on this head, naturally enough, coupled with the remem-

brance of our former conduct towards them, excited their jealousy and undisguised hostility. The British, on the other hand, disappointed at the results of their previous dealings with the Afghans, now maintained a dignified reserve, though at the same time they were ever watchful of their honour, and promptly resented any insult or attack on the part of the Afghans. And such was the attitude preserved by these two neighbouring powers towards each other, till the events of the Persian war, which involved a community of interests and drew the hitherto estranged Powers towards each other.

The precarious position of his western frontier, now threatened by an advance of the Persians, induced the Amir to turn towards the British Government and seek that aid from it which he could hope for from no other quarter. His overtures were favourably received by the Government of India, who, on their own part, were ready and willing to renew a friendship which, by the unfortunate policy adopted by their predecessors under Lord Auckland's Government, had become turned into enmity, and gladly hailed this opportunity of cementing their friendship with the Afghan Government by assisting it against the encroachments of a common foe, at the same time securing their own interests in the tranquillity of the North-western frontier of their possessions, the peace of which was now threatened by the hostile advance of the Persians into Afghanistan. With this common object in view, both parties consented to consider bygones as bygones, and the Amir was invited to Peshawar to conclude a treaty of amity and mutual goodwill.

The Amir came to Peshawar, and met Sir John Lawrence, the Lieutenant-Governor of the Punjab and its dependencies, at the mouth of the Khaibar Pass, on the 1st January, 1857, and with him, as the representa-

tive of the British Government in India, concluded a treaty of mutual friendship and mutual assistance in the present juncture against the common Persian foe. The British Government at once gave substantial proof of its readiness to act up to the friendly spirit of the treaty just concluded, and granted the Amir a subsidy of a lakh of rupees a month, to be continued as long as the war with Persia should last. This was in order to enable the Amir to raise and organize an army in Afghanistan, with which to oppose the progress of the Persians and to drive them out of Herat. Further, the British Government presented the Amir with some eight thousand percussion and flint-lock muskets with which to arm his newly-raised troops.

At this meeting between the Dost and Sir John Lawrence, it was also agreed that a deputation of British officers should enter the country under the protection of the Amir, in order to watch the movements of the Persians on the western Afghan frontier, and to keep their own Government informed of the political events of the time and country, and also to see to the proper use of the subsidy granted by the British Government. Moreover, the Mission was to render their aid in organizing the forces of the Amir should he so desire, or in any other way that they could be useful and the Amir chose to avail himself of their services. The members of the Mission were to be treated with all honour and respect, and in no way hindered or restricted, and were to be under the direct protection of the Amir.

These preliminaries settled, the Amir, Dost Mohammad Khan, at once returned to his capital by the Khaibar Pass, the route by which he had come; and Government appointed a Mission of three British Officers and two Native chiefs to be deputed to the Court of the Amir at Kabul. But as the Amir objected to the British

Officers visiting Kabul, on the grounds of his inability to protect them from the violence of a hostile, fanatic, and insubordinate population, it was determined that they should proceed to the court of the Heir Apparent to the throne of Kabul (the Sardar Gholām Haidar Khan, who was at that time governor of the province of Kandahar), by the route of the Paiwār Pass, thus avoiding Kabul altogether. The Mission was composed of Major H. B. Lumsden (now Colonel and C.B.), Commandant of the "Guide Corps," as Political Chief and Head of the Mission; his brother, Lieutenant (now Captain) P. S. Lumsden, Deputy Quartermaster-General, Peshawar Division, as Political Assistant; and Assistant-Surgeon H. W. Bellew, "Guide Corps," as Medical Officer to the Mission.

Nawāb Foujdār Khan Alikozai was accredited British Agent at the Court of the Amir at Kabul, and Gholam Sarwar Khan Khāgwānī accompanied the Mission to Kandahar as assistant to Major Lumsden.

The Mission started on their hazardous undertaking (for it was the first instance of any public entry of British officers into the country since the close of the Afghan war in 1843) and on their arduous duties, under most promising auspices, and were full of hope in the results of the glorious career before them, expecting to see much service and reap no small amount of success. Their hopes and expectations were, however. doomed to disappointment in the quarter they expected; for shortly after arriving at Kandahar, peace with Persia was announced; but ere orders could be received for their future conduct, the Mutinies in India had commenced, and their position in Afghanistan became critical. Owing, however, to the consummate tact and good judgment of its chief, Major Lumsden, the Mission maintained its position at Kandahar until the Mutinies in India were

quelled; and by so doing, in no small degree aided in the safety and preservation from ruin of the British Indian empire. For, in truth, nothing short of the presence of the Mission at Kandahar, and the cool courage evinced by its chief under the most trying and varying circumstances, deterred the Afghans from rushing through the intervening passes of the Khaibar to the attack of Peshawar—an undertaking often urged on the Amir as his bounden duty by a large and influential body of his subjects; but happily the influence of the Mission prevailed; and he decided to adhere to the terms of the treaty he had so lately concluded with a Government to all outward appearance now fast losing every vestige of the power and glory it but so lately possessed. Had it been otherwise, and had the Afghans been allowed to attack Peshawar, the consequences must have proved most disastrous to the British, and terminated in their utter discomfiture and destruction, and in the loss of India, and its speedy return to anarchy and confusion. For at such a signal nothing could have availed to stave off a rising in the Punjab, a province on the tranquillity of which depended our safety in India. But here, as in all other matters connected with the British empire in India during the Mutinies, the directing hand and inscrutable wisdom of a merciful God is most apparent, affording cause for humble thankfulness and praise.

PART II



JOURNAL OF A POLITICAL MISSION TO AFGHANISTAN IN 1857.

JOURNAL OF A POLITICAL MISSION TO AFGHANISTAN IN 1857.

CHAPTER I.

Appointment of Mission to Kandahar—Head of the Mission—Native Attachés — Route — Preparations — Postponement — Departure — Signs of Mutiny—The 19th and 34th Bengal Native Infantry—Route from Peshawar—Kohat Pass—The Afrīdīs—Cantonment and Fort of Kohat—Route from Kohat to Khwājah Khizr—Encampment—Battue—Curious Superstition—" Tiger-grass " —Bangakh Pathāns—Turban Manufacture at Hangū—The Village—Shrines—Charms—Climate—Diseases—March from Hangū to Kāhī—Hill-fires—Kāhī—Crops—The Wazīrī Tribe—Valuable breed of Horses —The Village of Darsamand—Another March—Wild Pigs—An Afghan Welcome—Cavalry Evolutions—The Kurram River—Difficult Route—Wretched Village—Encampment at Boghzai—Armed Peasantry—Curious Ceremony—" White Mountain "—Cultivation —The Torīs—Diseases—A rich Country—Remains of Shah Jahan's Pleasure Garden — Disorderly Escort — Our National Anthem in disguise — Mohammad Sarwar Khan — The Fort of Kurram — Scenery—Climate—Distribution of Medicines and Ingratitude of the Recipients—Reign of Quackery—Crops of the Kurram District —Hostile Tribe—Negotiations — An Expedition—Angling—Occupation of the Paiwār Pass—We continue our March—Earthquake.

On the conclusion of the treaty of friendship between the Amir of Kabul and the British Government at Peshawar in January, 1857, and agreeably to the terms of one of its clauses, a Political Mission to the Court of

the Heir Apparent at Kandahar was at once appointed. The selection of the officers for this arduous and responsible undertaking, as also all other arrangements connected with the Mission and its duties, were made by Sir John Lawrence, K.C.B., Lieutenant-Governor of the Punjab and its dependencies, with the sanction of the Supreme Government of India.

Major (now Colonel) H. B. Lumsden, Commandant of the Guide Corps, an officer whose soldierly excellences and thorough acquaintance with the Afghan frontier, its politics, peoples, and languages, are too well known in this country for me to presume any comment, was appointed political chief of the Mission, a charge for which he, above all others, was eminently qualified, as both previous expectation led to believe, and subsequent results proved. He was assisted by his brother, Lieutenant (now Captain) P. S. Lumsden, Deputy Assistant Quartermaster-General of the Peshawar Division, an officer of rising fame, and endowed with no mean talents.

The native gentlemen attached to the Mission were Nawāb Foujdār Khan Alikozai and Gholam Sarwar Khan Khāgwānī — both Durrānī Afghans, and men of tried courage and loyalty towards the British Government. The former was accredited British agent at the Kabul court, and the latter accompanied the Mission to Kandahar as an assistant to the chief.

It was at first intended that the Mission should proceed to its destination *viâ* the Khaibar Pass and Kabul. But this route was closed to us, owing to the hostility of its people; and it was consequently deemed advisable that the Mission should journey to Kandahar by the route of the Paiwar pass, a road that had never before been traversed by Europeans, and was consequently unknown ground and full of interest to the

British in a military point of view, as being one of the approaches by which an invading force from the west might enter and attack their Indian empire.

These preliminaries settled, no time was lost in entering on the arrangements for the departure of the Mission on the duties set before it. A few days were spent at Peshawar preparing for the journey to Kandahar, and also to allow the Amir time to make his own arrangements for the suitable reception of the Mission at the Afghan frontier, and for its safe conduct through his territories to Kandahar.

Owing to the unsettled state of Afghanistan, the chance of anything untoward befalling the Amir in his old age, and the consequent probability, nay, certainty, of our having to extricate ourselves from amidst a hostile people as best and as speedily as we possibly could, it was deemed advisable that we should equip ourselves for the journey as lightly as circumstances would permit, and maintain our own establishments for the transport of our tents and baggage, so as to be ready at all times to move from place to place at a moment's notice, and thus be free from the delays and uncertainties of hiring carriage for ourselves and *impedimenta*. These arrangements were soon completed, no doubt much to the satisfaction and profit of the Peshawar horse-dealers; and the Mission was ready to start on the 1st March, 1857, the date originally fixed for its departure from Peshawar.

But a day or two previous to this date a letter was received from the Amir advising that the departure of the Mission from Peshawar should be delayed a few days, as the passes at Paiwār were still closed with snow, and would not be passable till "Nāo Roz," the Mohammadan New Year's Day, on the 21st March this year. The departure of the Mission was consequently

postponed till the 13th March, so as to admit of our reaching the Afghan frontier on "Nāo Roz."

At gun-fire on the 13th March, 1857, our camp and baggage left Peshawar for Mattani (which was fixed on as our first camping-ground), about sixteen miles from Peshawar, on the road to Kohat. The whole was in charge of an escort of "The Guides," a party of which corps (consisting of one jamadar, two daffadars, and sixteen sowars of the Guide cavalry, and two havildars, two nāiks, and twenty-four sipahis of the Guide infantry) had been appointed to accompany the Mission as an honorary guard. Soon after noon the members of the Mission, attended only by four or five mounted orderlies of the Guide escort, took their departure from Peshawar, and riding at a walk reached their camp, near Mattani, towards sunset. Nothing occurred to render the day remarkable, as we quietly wended our way through and out of the cantonments of the North-western frontier station of the British Indian possessions. The sky was overcast with clouds, and the atmosphere was obscured by a dense haze—conditions said to prognosticate an early and severe hot season, but which, nevertheless, contrasted strongly with the buoyancy of our spirits, now stimulated by the glorious and exciting prospect opening before us. Withal, however, there was an undefinable expectation of some tremendous revolution, or other political crash, looming in the dark future, which rose on our minds as we marched out of cantonments, and formed the subject of conversation and conjecture as we sat down to our evening meal at the first camping-ground on our way towards Kandahar. At that time, indeed, the mind of the general public, or at least of the European public, in India, was completely unsettled and agitated by a thousand anxious forebodings regarding the course of events still hidden in the future. And

this state of things was brought about by the unusual and alarming occurrences that were recorded in the daily journals as following each other in rapid succession in various parts of the presidency.

The mutiny of the 19th and 34th Regiments of Bengal Native Infantry had already become events of the past, and so had their punishment, which by those in authority was considered a just and sufficient retribution for their serious crimes. But the continuous and rapid succession of incendiary fires in most of the military stations throughout the presidency were ominous signs of approaching events, and proved that some mischief was brewing, and heralds of the storm which soon after swept over the length and breadth of the country with a fury that well nigh proved too fierce for the imperial ship to survive. And though the tendency of these events, one would suppose, was unmistakable, nevertheless their true bearing was not properly recognized or appreciated till too late, although at the first they produced an amount of excitement and uneasiness bordering on consternation, because at the time of their occurrence the public attention was completely engrossed by and riveted on the stirring scenes and events of the Persian war, at that time at its height, and with the conjectures of a probable campaign ere long on Afghan soil. Such, at least, formed the daily topics of conversation at this time both among Europeans and natives (amongst the latter, indeed, it was the current belief that the Mission was merely an advanced guard to prepare the way for a British army of occupation in Afghanistan). Such was the state of the political horizon at the time the Kandahar Mission started on its errand.

On leaving the cantonments of Peshawar, our road at first wound through the peach-gardens occupying the ground on the northern and western outskirts of the

city, and then led across an open plain traversed by several stony water-courses, or nullahs, that convey away the drainage of the hills of the Khaibar range into the Bara stream—a small tributary of the Kabul river. Most of these were bridged over, but two were of great width, and their beds were strewn with stones of all sizes, from the huge boulder to the small rounded pebble. With the exception of these two breaks, our route was by a good and wide military road over firm and stony or pebbly ground. Our camp was pitched on a grassy piece of ground at the road-side, and near the village of Mattani. The evening air was cool, but there was no wind stirring, and the atmosphere was still so hazy that the adjacent Khaibar hills could be hardly seen. Towards night, however, the sky cleared, the stars shone out, and the air became quite chilly. Near this place, at Shir Kirra (about three miles east of Mattani), there is said to be a spring of muddy water issuing on the surface from clayey soil in the midst of a meadow, which is much resorted to by natives suffering from skin diseases, on account of its remedial properties. From all I could learn, the water is only used externally by way of bath, and has a saline taste as if impregnated with nitre. It is said to have neither purgative nor diaphoretic properties.

March 14*th*, 1857.—Camp was struck soon after daylight, and our party marched to Kohat through the defile of the same name. Distance about twenty-four miles. The Kohat pass is a strip of independent territory held by several Afrīdī tribes, of whom the chief are the "Jawākhi," or "Zwākai," the "Gallī" and "Adam-khail." The defile is about nine miles in length, and runs nearly due north and south. In the former direction it opens on to the plain or valley of Peshawar, but towards the south it is shut off from the adjoining district of Kohat by a high hill which closes the pass in that direction, and must be

surmounted in order to emerge from the defile on to the Kohat valley. The southern slope of this hill is held by the British, who have three round towers along its crest. Each of these shelters a party of the military police, whose duty it is to keep open the road and preserve its safety within British limits. The eastern side of the pass is formed by a tolerably regular ridge of hill that runs from north to south. But the opposite side, though formed of the same sort of bare uninteresting-looking rock, presents a very uneven outline, being formed by offshoots from the Khaibar hills, which run eastward, or in a direction across the length of the pass, the general breadth of which they, in some parts, reduce to very narrow limits by their approximation to its opposite boundary. In the narrow little valleys, or clefts, between these hilly ridges are the villages and fields of the Afrīdī tribes who hold this territory. These people are entirely independent, and acknowledge neither the authority of the Amir of Kabul, nor that of the British. They are robbers by profession, and are eternally at enmity either amongst themselves or else with their neighbours. Owing to their oft-recurring feuds and quarrels, the pass, a passage through which in former times was always attended with risk of life or property, is even now not unfrequently closed to the traveller for days or even weeks together.

But since the establishment of British authority so close to them, its salutary influence has, in a great measure, curbed the lawless propensities of the Afrīdīs, and now the pass is pretty safe for travellers, except on those occasions when the tribes are "up," and then it is entirely closed (for a longer or shorter period, till terms are come to with the British authorities on the frontier), and the direct communication between the military stations of Peshawar and Kohat becomes temporarily cut off. In-

deed, the quarrelsome character of this people, and the life of constant strife that they lead, is declared by a mere glance at their villages and fields, which bristle in all directions with round towers. These are constantly occupied by men at enmity with their neighbours in the same or in adjoining villages, who, perched up in their little shooting boxes, watch the opportunity of putting a bullet into each other's bodies with the most persevering patience. Their fields even are studded with these round towers, and the men holding them most jealously guard their lands from trespass by any one with whom they are at feud. Nothing belonging to their enemies is safe from their vengeance. If even a fowl, or bullock, strays from its owners into their ground, it is sure to receive a bullet from the adversary's tower. So constant are these feuds that it is a well-known fact that the village children are taught never to walk in the centre of the road, but always, from the force of early habit, walk stealthily along under cover of the wall nearest to any tower. And it has even been observed by natives themselves that their cattle, as if by instinct, follow the same example.

Our party passed through the Kohat defile without hindrance, though on the road we met several small bands of armed Afrīdīs, fine, handsome fellows, who tripped about over the rocks with wonderful agility as they came bounding down the hill-side towards the main road to get a closer view of us as we rode past. Most of those we saw were men in the prime of life; they had very fair complexions and, without in any way giving us cause for umbrage, wore an air of manliness and independence which we could not help admiring, though at the same time there was something about their bearing which made us feel thankful we were not in their power. This was perhaps owing to their notoriety for lawlessness and barbarism, the belief in which was now strengthened

Captⁿ I. S. Lumsden, delᵗ

M & N Hanhart, lith

AFRĪDĪS

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by their wild and independent demeanour. Passing through the Kohat defile and ascending the "Kohtal" at its southern end, we then descended to Kohat, and encamped in the centre of the station near the fort. The cantonments and fort of Kohat form a neat little frontier station, picturesquely situated in an angle formed by diverging hills. Towards the south, the country opens out and stretches away in a plain towards the Indus. The heat at Kohat during the summer months is described as excessive, but the station is not considered unhealthy. The Mission halted here a day, and were joined by Nawāb Foujdār Khan and Gholam Sarwar Khan and their respective guards of Multani police.

March 16th, 1857.—Kohat to Khwājah Khizr: distance about sixteen miles.—The first half of the route led by a good road through a rich alluvial valley that was highly cultivated and well stocked with large trees. The sissū, ash, mulberry, willow, and a tree resembling the elm in appearance, with the wild fig, acacia, and the jujube, or lotus tree, were of frequent occurrence on either side of the road. The acacia-trees were often seen covered with the dense meshes of some parasitic plant very much resembling the common dodder. It had the appearance of tangled coils of thin twine carelessly shaken together and thrown over the tree. During the latter half of this march, the road led over a succession of low hills of conglomerate. Cultivation was scanty, and confined to the little hollows between the hills; and in these situations even the fields were in small detached patches wherever the unfavourable nature of the soil was not sufficient entirely to preclude the possibility of raising a crop. The brushwood on the hills was thin and stunted, and betrayed the natural barrenness of the soil. The dwarf olive, bog-myrtle, corounda, and bâir were the most common bushes met with.

At Khwājah Khizr our camp was pitched near the village of that name, on a picturesquely secluded grassy spot, under the shade of a grove of very fine mulberry-trees and close on the bank of a clear little mountain rivulet, the Towi, whose sparkling water gurgled with a constant murmur over the stony channel forming its bed.

Nawāb Foujdār Khan and Gholam Sarwar Khan, who, with their respective guards, joined the Mission at Kohat, encamped with us on this ground, as also did the troops detached from Kohat to escort our party to the Afghan frontier. The Nawab, during the afternoon, paid us a visit, and in the course of conversation facetiously compared the position of the Mission on its present errand to that of a frog with a hook through its back held out as a bait to a voracious pike!

This was our first march towards the Afghan frontier, and as the country about to be traversed had only of late years become subject to the British rule, and was not quite safe for a small party like ours to venture through alone, a force, consisting of two guns, Punjab Light Field Battery, one troop 2nd Irregular Cavalry, and three companies of the 3rd Punjab Infantry, was appointed to escort the Mission from Kohat to the British and Afghan frontier at Thal, at which place it had been previously arranged that the Afghan officials and troops were to meet us on the 21st inst., or "Nāo Roz."

Leaving Khwājah Khizr at daybreak on the following morning, our party marched to Hangū, distant about thirteen miles, and halted a day. The road to Hangū passes through a series of small circumscribed valleys or basins, closed in on all sides by low hills of conglomerate, which support a somewhat dense brushwood of olive and bair bushes, with here and there great patches of the dwarf palm (a species of *Chamærops*). This brushwood swarmed with partridges and hares. The

former kept up a perfect chorus of calls all along the line of march; indeed, the challenges of both the black-legged and red-legged partridges to their respective rivals seemed to issue from almost every bush we passed. During the afternoon we beat up the brushwood around our camp, and bagged a goodly number of partridges and a few hares. During this sport we witnessed a curious sight. As soon as a hare was shot, it was pounced on by some half-dozen of our beaters; the one first getting hold of it at once cut its throat, and having sucked down some of the warm blood as it flowed from the divided vessels, passed it on to his comrades, who in turn did likewise till the flow of blood was exhausted. On inquiry, we were told that this was a common custom amongst the Afrīdīs and Pathans of this part of the country, who believe that the swallowing of the blood of the hare whilst yet warm is a capital remedy for short breath and greatly increased the powers of respiration.

The dwarf-palm, which mainly composes the "jangal," or brushwood, in this district, and is called in the vernacular "maizarri," or "mzarrai" (tiger-grass), is applied to a great variety of useful purposes by the natives. From the entire leaf are made fans; from the leaves cut into strips are plaited mats; from the fibres of the leaf and its stalk, which are first prepared by maceration in water and bruising, so as to separate them from the parenchyma, ropes are made; and from the finer fibres are made the sandals commonly worn in the country, and termed "chaplī." The chaplī is usually worn by all the hill tribes of Afghans, instead of the ordinary shoe, and though not so durable perhaps, is much better adapted for walking over rocky ground. The downy hair found in the axil of the sheathing leaf-stalk of the dwarf-palm is used as tinder, and is sometimes soaked in the sap of the mulberry-tree to make it more inflam-

mable. The delicate white embryo leaves in the centre of the leaf-bud have a sweet and astringent taste, and are in great repute, and of common use, as a domestic remedy in cases of diarrhœa and dysentery. These same leaves, however, when they become more developed, lose their sweet taste and become very sour, and are still astringent. In this state they are used as a purgative medicine, but chiefly, however, for horses and cattle.

The inhabitants of the Hangū district are "Bangash," or "Bangakh" Pathans. They keep large flocks of cattle, goats, and sheep, but have few horses or camels. They are principally occupied in the culture of the ground, from which they raise wheat, barley, maize, and several kinds of pulse, besides cotton and tobacco. They also cultivate fruit-trees, which produce excellent plums, peaches, and apricots, also a few grapes; whilst figs and mulberries are found on the road-sides. Hangū is famous for its "lūngī," or turban manufacture. They are woven from the cotton of the district, and are fringed with a border at each end of silk of different colours, or of gold brocade. The lūngīs turned out in the Hangū district vie in quality with those produced at Peshawar, in which city they find a ready market. For the supply of this manufacture, cotton is extensively cultivated in most parts of the district, but it is said to be of inferior quality. That grown at Peshawar is described as yielding about one-third weight of fibre to two-thirds weight of seed, whilst that raised at Hangū is said to yield only one-fourth weight of fibre to three-fourths weight of seed. From the same plants, however, three and often four crops are realized. In the spring, the dry and apparently withered plants of the preceding year are cut down close to the ground, which is then ploughed up and freely irrigated. The plants sprout in due time,

and produce, it is said, a better crop each succeeding season, under similar treatment, until the fourth year, after which they become unproductive and die.

The village of Hangū is prettily situated in the midst of orchards and fields, and, on account of its two celebrated holy shrines (zīārat), is a favourite resort of the devoutly inclined from neighbouring districts. One of these shrines occupies the summit of a small hill overlooking the village, and was erected to the memory of Mīr Shāh Almās, a renowned "Sayad" of this place, who died some three hundred years ago. The other occupies a little flat on rising ground below the first, and is dedicated to the memory of Mīr Shāh Fūtī, also a "Sayad" of this place, who died about sixty years ago. Each of these zīārats, or holy shrines, is presided over by a "mullah," or priest; and each of these notables, in return for gifts in cash or kind offered at his own zīārat, bestows charms and blessings on the donors in proportion to the value of their offerings. The usual charm for the removal of disease is for the priest to invoke the blessing of the departed saint to whose memory the zīārat is dedicated, and to make passes with his hands over the affected parts for a few minutes, at the same time muttering unintelligible words, and breathing on the diseased parts. Another common charm for the cure or averting of disease or other dreaded misfortune, is for the priest to write some mystical number on a piece of paper, together with some appropriate texts from the Kuran, and, whilst folding it, to repeat prayers and invoke the blessing of his patron saint on the recipient of the charm. This done, the charm is affixed over the seat of disease in cases of sickness, or else, in other cases, is fastened round one arm, or is suspended from the neck, as a means of protecting the wearer from the evil eye, the enmity of "jins" (genii), or, in fact,

from all the ills that flesh is heir to. Often the visitors to these zīārats, or even mere passers-by, fix a piece of coloured rag to the twigs and branches of the bushes and trees that surround the enclosure of the zīārat. And these they tear from their own garments, as an emblem of devotion or as a token of remembrance and veneration. Owing to this custom, the sites of favourite zīārats are marked by these variegated shreds of cloth, which hang to the breeze from the branches of every bush in the vicinity, and being visible at a great distance render the zīārat an object of attraction.

Hangū and the adjoining districts are described as very hot during the summer months, and also very unhealthy — indeed, a very hotbed of intermittent fevers. From what I saw of the villagers, however, I was inclined to consider the people a healthy and hardy race. They had handsome features and fair complexions, and in these respects surpassed the Afghans of the Peshawar district and Yusufzai plain.

Skin diseases, however, and especially an aggravated form of scald head, were noticed as of unusually frequent occurrence amongst the crowd of sick who besieged my tent during the greater part of the day; whilst ophthalmia and kindred affections of the eye, so commonly met with in the Peshawar district, were of as unusual occurrence. Several cases of enlarged spleen were noticed, but the disease did not appear to be of remarkable prevalence. On the 16th March, at one P.M., the thermometer placed in the sun's rays rose in a few minutes to 122°, and removed into the shade, sunk down to 77° in the course of half an hour, and at eight P.M., in the open air, stood at 75°.

March 18th.—Marched from Hangū to Kāhī: distance about sixteen miles. The road was a mere stony path over the uneven ground skirting the base of the Orakzai

hills, the drainage from which is conveyed across it by numerous and deep ravines that intersect the surface in every direction. During the dim light of daybreak, the hills overhanging our route were dotted and streaked in all directions by blazing flames and lines of fire. These fires are purposely lighted by the villagers, in order to burn down the long coarse grass that covers the hills, and which the cattle refuse to eat; and in its place springs up a fresh young grass, on which they thrive. This custom is not peculiar to these people, but is common throughout the Himalayan range during the spring and autumn months.

Our camp was pitched on rising ground, about two miles from and opposite to the village of Kāhī, a compact collection of huts occupying the terraced slope of a small hill, surrounded by a square fort that overlooks the village, around which are scattered five or six detached towers of defence, emblems of the pugnacious character of the people, and the insecurity of life or property. Kāhī has often been attacked and plundered by the neighbouring Orakzai Afrīdīs, who have for ages been at feud with the Bangash inhabitants of this district.

The water supply here is not very abundant. There are a few springs in the vicinity of the village (from which our supplies were drawn), and also several tanks of water, which suffice for the wants of the villagers and their cattle. The fields are almost entirely dependent on the rains for irrigation. Nevertheless, two crops are realized in the year, viz. wheat, barley and "masūr" (*Ervum lens*), by the spring crop; and maize, millet, "mongh" (a kind of pulse), and cotton, by the autumn harvest. But, with the exception of barley, the crops are not very productive, nor are they of very good quality.

March 19th.—Kāhī to Darsamand: distance about four-

teen miles. Our path led across an open and extensive valley of very uneven and irregular surface caused by the numerous deep and wide ravines that intersected it. Cultivation was scanty, and separated by large tracts of waste land, covered here and there by patches of dense "jangal," consisting, for the most part, of the dwarf palm and olive.

The chief cause of the neglected condition of the land in this district is the unsettled state of the country, the inhabitants of which are always more or less in a chronic state of warfare, owing to feuds with their neighbours, the Orakzais and Wazīrīs.

The Wazīrī is a numerous and powerful tribe, and the majority of its families lead a roving and nomad life. This tribe occupies all the hilly country between Thal-biland-khail on the north, and Tānk on the south; and their head-quarters are at Kanigorum and Mokīm, two strongly situated and fortified towns near the centre of their difficult mountain territory. The Wazīrīs have the character of being desperate and clever robbers, and are the dread of their neighbours, on account of their well-known bravery and savage ferocity in fight. During this morning's march we passed several of their late encampments, from which it was concluded that some of them were hovering about the neighbourhood, and might try their hands on our camp during the night. We were consequently more than usually on the alert, in anticipation of a flying visit from them (for we could see their camp-fires in the distance); but they evidently thought us too well protected, and wisely left us alone.

This tribe possess a valuable breed of horses, known by its own name, and distinguished by a peculiar curve and twist of the ears, and the general contour of the body. The breed is of medium height, wiry, hardy and high-tempered, and is said to have sprung from stock

originally brought from Persia by Nadir Shah. Its acquisition by the Wazīrīs is attributed, according to some accounts, to their dexterity in thieving, whilst by others it is ascribed to the liberality of Nadir, who, dispensing his gifts with a free hand on his march to Hindustan, presented some horses, from which this breed sprung, to the Wazīrī chiefs of those days. The Wazīrīs are well aware of the value of their horses, and are very jealous of keeping the breed in their own tribe. They consequently rarely sell the mares, though they have a mart for the sale of horses at Thal-biland-khail. In their hilly homes they never shoe their horses, but ride them bare-hoofed, and often bare-backed, over all sorts of ground, up hill and down hill, at full speed, and with wonderful agility and good horsemanship.

Darsamand, like all other villages in this district, is fortified; and near it is "Gandīāwa Garrhi," a small fort built by the British, and held by a party of military police.

March 20th.—Our camp was struck at daylight, and soon after we moved off towards Thal-biland-khail, distant about thirteen miles, where we arrived at eleven A.M., and found our camp all ready and pitched. In this day's march our route lay across a country similar to that traversed yesterday, but intersected by wider and more extensive ravines, separated by elevated flats of waste land that lay close under the hills towards the north. In some of the larger ravines we passed through the soil is of a dark colour and boggy, and covered with a long coarse grass, of the kind whose roots yield the "kaskas," or "khas" (a species of Andropogon), so much prized for making mats on account of its fragrant odour. These grassy thickets shelter great numbers of wild pigs, who prove very destructive to the crops in the neighbourhood. The marks they had left in their

search after roots covered the surface in all directions. Our rifles were all ready at hand, in the hope of meeting with some wandering "porker," but the noise of our straggling party had hurried them all into their hiding-places.

A couple of miles before reaching Thal-biland-khail, our party was met by Naib Gholām Jān, the deputy of Sardar Mohammad Azim Khan, the governor of Kurram and Khost, the former of which districts we were now about to enter. He came out from his camp at Thal, accompanied by a large body of horsemen, to do the "Istikbāl" (a ceremony observed by Orientals as a mark of respect and welcome on receiving an honoured guest), and conduct us honourably into the territory of his master. On coming up with his party, there was a few minutes' halt, during which, without dismounting, the ceremonies of salutation, with particular and mutual inquiries after each other's individual good health, was gone through. The Naib then repeatedly welcomed us into Afghanistan, in the usual set phrases of the Persian, whilst our two parties fell into marching order, and we then proceeded together towards Thal-biland-khail. On the way there was little conversation, owing to the clatter of the horses' hoofs on the rough and stony ground; but, after short intervals of silence, the Naib and his attendants were seized with paroxysms of anxiety on behalf of our health and welfare; and simultaneously, in the most polite manner, expressed their hopes that we were "well," "quite well," "very well," with inquiries as to whether we were sure we were "quite well." The polite address of the Naib and his companions contrasted strongly with the looks and demeanour of the posse of horsemen who formed their escort. Truly, these men were the wildest and most savage-looking set of ruffians that could be met with anywhere, and our

future experience of their character did not belie their looks. They were habited in a great variety of Afghan and Persian costumes (for no two of them were dressed or armed alike), and were mounted on wiry and shaggy little horses, that wore as wild and untutored an appearance as their riders, who actually bristled with arms of all sorts and sizes. On either side of us were dark-visaged and hirsute Afghans, clothed in sheep-skin coats, which were mostly concealed from view by the arms that encumbered the wearer's body. From the shoulders, against the back, was suspended a huge shield, or the long Afghan rifle; in the waistband were stuck one or two horse pistols, or a bell-mouthed blunderbuss, together with a long Afghan "chārah," or the smaller Persian "pesh-kabz;" besides these, some wore a sword hanging at the side, whilst the opposite hand poised a long lance, or "neza." A few yards in front of our party was a small band of these horsemen capering and caracoling their horses over the rough and stony ground; now jumping them over bushes, and now performing intricate gyrations in a small space with beautiful accuracy and wonderful control over their steeds. Others, again, were chevying each other over the country on either side of our path, and going through a sham fight with their lances; now charging the enemy with the lance in rest, which is cleverly guarded by him; and now, in turn, flying with all speed, and then suddenly pulling up short and wheeling round, either giving his adversary the go-by or catching him in an unguarded point. In this way our party soon reached Thal, where, in front of the thannah and sarai, we found two companies of an Afghan regiment, drawn up on the side of the road to receive our party with "the honours." The troops were dressed in the cast-off uniform of the British regiments on the Peshawar frontier, and, as these were none of the

newest, the dilapidated appearance of the troops wearing them can be better imagined than described. The men, however, as a body, were physically of a superior class, and appeared larger and more massive than those of our own escort, who were encamped alongside of them. But in every other respect there was a marked contrast between the two forces. In the camp of the one reigned order, quiet, and cleanliness, whilst the other was painfully remarkable for dirt, noise, and confusion.

Thal-biland-khail is the last village in the British territory in this direction. It is situated on the eastern bank of the Kurram river, and is noted as a mart for the sale of Wazīrī horses.

March 21st.—Thal-biland-khail to Boghzai: distance twenty-one miles.—Our camp was struck in the darkness preceding the dawn of day; and during the process of packing the tents, and loading the camels and mules, &c. we were glad to find shelter from the cold morning air round the blazing logs of a camp-fire. Here we stood for about half an hour, so as to allow time for our baggage to ford the river and get well in advance, under the charge of the infantry portion of our Afghan escort, and then taking leave of our British guardians we forded the river in company with Naib Gholām Jān and his crowd of irregular horsemen, and entered on Afghan territory. At Thal, the river Kurram is about 300 yards wide, and flows over a rough stony bed. At this season its stream was chest-deep for a horse, and ran at the rate of perhaps five miles an hour. Owing to the depth and rapidity of the stream there were several accidents in crossing over our camp and baggage, but, fortunately, the submerged animals were soon relieved of their loads and extricated from their difficulties by the Afghans in charge of them, who displayed great courage and skill in their calling. Some of our wild and ruffianly escort

also came to grief in fording the river, but they seemed accustomed to such accidents, thought little of the ducking they got, and seemed to feel the jokes of their comrades much more, for they vented an unlimited amount of spleen on the dam and sire of the unfortunate steeds they rode in the most uncomplimentary terms, and even, hours after, their grandams and grandsires were abused for the faults of their progeny of the second generation.

For the first fifteen or sixteen miles after crossing the river, our route led by a difficult and rocky path over a perfect wilderness of irregular stony hills of limestone and conglomerate, with here and there, at scattered intervals, outcroppings of a friable, light-coloured slate. Throughout this distance we met with no sign of habitation or animal life, and even the few mimosæ and other thorny bushes, which here and there broke the monotonous aspect of the bare rocks, from their stunted growth and withered appearance, seemed to derive but a very scanty subsistence from the ungrateful soil on which their lot had been cast.

On emerging from this lonely desert region, we passed a road-side hamlet, called "Sarokhwah." The villagers are Pathans of the Khattak tribe, and were forced to leave their own country and settle in this inhospitable region on account of tribal feuds some fifty years ago. The appearance of the hamlet and its inhabitants was quite in keeping the one with the other, and both wore an aspect of the utmost poverty and wretchedness. The hamlet contained not more than thirty miserable, half-ruinous huts, and these were enclosed by an irregular line of wall, on which were built at different points five round towers of defence and observation: a proof that even here these exiled Khattaks did not enjoy an altogether peaceable life.

Boghzai is a good-sized village on the western bank of the Kurram river (which is here some two or three hundred feet above the level of the stream), and consists of three or four detached hamlets, each of which is fortified with an enclosing wall and towers. In the midst of these separate hamlets rises a high mass of entirely bare rock, called Kafir Koh. Our camp was pitched on a level piece of stony ground opposite to, and about three hundred yards from, this rock.

Shortly before arriving at our camping-ground, which we did not reach till near noon, we passed several small parties of the peasantry on the road or in their fields. Each individual was armed in some way or other. Most of them wore the Afghan knife, or "chārah;" some instead carried a sword, and many, besides one or other of these, had a rifle slung over the shoulder. In fact, it appears that these people are so constantly at strife with each other that they never move out from their houses without being armed; and even in their fields, it is a common practice for one man to be ploughing whilst his comrade is on the watch, rifle in hand, for the approach of an enemy.

The inhabitants of Boghzai belong to the Torī tribe, whose families hold the greater portion of the Kurram valley from this point up to the Sufaid Koh. But in the neighbourhood of Boghzai are also some families of the Bangash tribe, whose head-quarters are in Miranzai.

About midnight, our camp at Boghzai was put on the *qui vive* by the firing of musketry close beyond our pickets. In the morning the cause of alarm was ascertained to have been produced by the observance of a ceremony common among the Torīs, to celebrate the advent of a male Torī into the world. This curious custom appears peculiar to his tribe, and consists in passing the new-born infant several times through a hole made for the purpose in the

wall of its parent's house, whilst a salute of ten or a dozen shots is fired over him; his relatives and the friends of the family invited to the ceremony at the same time exhorting him to be a thief, heart and hand, as his forefathers were before him. The passing through a hole in the wall is in reference to the usual method of housebreaking among these people; for their houses being built of a mixture of clay and straw, it is easier to bore a hole in this sort of wall than to enter at the well-secured doorway. So prevalent is this method of burglary amongst the Torīs (as well as other Afghan tribes), that it is said few of their families are without the "swarlai," an instrument something like a sailor's marling-spike, and used for excavating walls and their foundations.

March 22nd.—Boghzai to Saddah: distance, thirteen miles.—Our path led through a succession of corn-fields and orchards that occupy the banks of the river Kurram, whose course our party followed, and whose stream we forded three or four times *en route.* During the march, we had a full view of the Sufaid Koh, or "White Mountain," which rose aloft in stately grandeur right in front of our advance, and about twenty-five miles distant. The summit of this mountain we have had in view since our arrival at Thal-biland-khail, but now the whole range burst on our view in all its magnificence as we traversed the valley skirting its base.

The country between Boghzai and Saddah is very richly cultivated for a considerable distance on either side of the Kurram river, the banks of which are for the greater part crowded with small fortified villages, which are scattered about in the midst of corn-fields and fruit-gardens at distances of 300 or 400 yards from each other. Some of these villages are more detached from the others, and occupy the summits of small eminences of conglomerate or puddingstone rock, in the sides of

which are excavated many caves that serve the villagers as store-houses for their grain. The entrances to these caves when stocked are built up with stone and mortar, and so left till the grain is required for use. Every available patch of ground along the river-course is brought under cultivation, and its irrigation is easily effected by means of a series of cuttings in the river bank that convey its waters into the fields. These cuttings commence some miles up the stream, where the ground is on a higher level, and they are so numerous that the land on either side of the river has been converted into a marsh by them. The principal crops raised here are rice, wheat, and maize, also some barley. The inhabitants are Pathans of the Zaimukht and Torī tribes. The former are in the minority, though they number many families, who settled here some century ago, being driven out of their own tribe (which occupies the hilly tract lying forty or fifty miles south-east of this place) on account of blood feuds with many of its members. They are a fine athletic people, with fair complexions, and wear a dress different from the other tribes in the neighbourhood. On the head, the hair of which hangs behind the neck in long ringlets, they wear a high, pointed, and conical skull-cap, which much resembles a sugar-loaf in shape, though of considerable less height. Their trousers are very capacious above the knee, but from a little below this to the ankle they are gathered in and fit close to the leg. At this and in the winter season they wear over the ordinary loose cotton shirt a large "postīn," or sheep-skin cloak, which envelopes the whole body from head to foot.

The Torīs and Zaimukhts possess large flocks of cattle, sheep, and camels, and altogether seemed to thrive and live in the midst of plenty. We saw a good deal of these people during our day's stay at Saddah, for my



Captⁿ W. Pane, delᵗ — M & N Hanhart, lith

TORIS OF KURRAM

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tent was crowded the whole day by applicants of all ages and sexes for medicine. The fame of the "Farangi Hakīm" had evidently reached these parts before us, and to judge from the eager confidence shown by the Torīs they must have had unbounded faith in his curative powers. The diseases noticed as of most frequent occurrence in this district were intermittent fevers of a chronic form, and their sequelæ, viz. enlarged liver and spleen, which, in the majority of cases, were complicated with abdominal dropsy, often of enormous extent. Ophthalmia and kindred diseases of the eye were also remarkably prevalent, whilst rheumatic and pulmonic diseases were of almost as frequent occurrence as the intermittents and their results. Besides these, a great variety of local affections were met with, of which various diseases of the integumentary surface were the most common. At Saddah I believe nearly the entire sick population of the district must have visited me, for the whole day was occupied in dosing and advising them, and before nightfall I must have seen fully three hundred Torīs of both sexes and all ages, and afflicted with a vast variety of ailments, of which the most prevalent have been above noted, though these were met with in a great variety of forms, and in different stages of advancement.

March 23rd.—Saddah to Kila-i-Kurram, or Kila-i-Mohammad Azim: distance sixteen miles.—In this day's march we passed through a densely populated and richly cultivated country on the banks of the Kurram river, similar to that traversed yesterday. Many of the villages had a neat fort-like appearance, and several were armed with *chevaux de frise* of thorns along the top of their enclosing walls as a protection against robbers at night. The inhabitants here are all of the Torī tribe, who hold the rest of the Kurram valley up to

the Paiwār Kohtal, as well as the southern slopes of the Sufaid Koh.

A few miles before reaching the fort of Kurram, or "Kila-i-Kurram" (called, also, "The Fort of Mohammad Azim," after the name of the present governor of the district), our path led us through an extensive grove of splendid mulberry and plane trees of immense size and very stately appearance; they formerly composed part of a pleasure-garden which was in times gone by laid out on this site by the Emperor Shāh Jahān, and called "Faiz Bāgh." Now, however, the name, and these weather-worn old "Tūt" and "Chinār" trees, are all that remain of the once beautiful and charming garden, whose terraces and parterres have long since become obliterated in rice swamps.

About a couple of miles from Mohammad Azim's fort, our party was met by Mohammad Sarwar Khan, an intelligent but delicate-looking youth of about twelve or thirteen years of age, who came out attended by a large party of disorderly and disreputable-looking horsemen, to do the "Istikbāl," and conduct the Mission to his father's fort.

Sardar Mohammad Azim Khan, who is the Governor of this province of Kurram and the adjoining district of Khost, was, at this time, unavoidably absent at the court of his father, the Amir, at Kabul (where it was said he had been hastily summoned to concert measures with his brother, Sardar Mohammad Afzal Khan, for the management of the approaching campaign in Balkh, which country the Amir had determined on annexing to his own kingdom), and he had left his son to do the honours of our reception.

Mohammad Sarwar Khan, on coming out from his fort to meet us, was accompanied by Amīn-u-dowlah Khan (son of Shuja-u-dowlah), and had as an escort a

disorderly and noisy crowd of ragged horsemen, a small body of "Jazailchis," or sharpshooters, and about fifty files of a regular infantry regiment, who were dressed in red coats, and evidently belonged to the same regiment as the detachment that met us at Thal-biland-khail, and escorted us to this.

After the ceremonies of salutation, this noisy throng fell into the body of our procession, but not without a deal of tumult and confusion, and then we advanced towards our camp, which was pitched on a stony plateau about a mile beyond the fort. On passing the fort, the Mission was received with presented arms by four or five companies of the red-coated regiment, whilst a salute of twenty-one guns was fired from five brass pieces drawn up in front of the entrance to the fort, and then a "tin-kettley" band of drums and fifes struck up a tune, which, with some doubts at first, we afterwards recognized as an imitation of our splendid National Anthem, which, owing to the original variations introduced by the Afghan musicians, we hardly recognized.

In his general demeanour, and the disposition of his arrangements for our reception in state, the youthful Mohammad Sarwar Khan acquitted himself marvellously well, and by his quiet self-possession and *savoir faire* excited our surprise. But this precocity, however, on consideration, is not to be wondered at, for in a country like Afghanistan—whose internal politics are in an ever-varying and disorganized state, owing to the divided interests and clan jealousies of its nobles (who are the representatives of their own tribal communities' interests), and their frequent collisions in the pursuit of their diverse ambitious designs—these matters and the politics of the country become subjects of general interest and discussion among all classes of the community, whose individual welfare is equally affected by them. It is from

this circumstance that the general mass of the nation have a greater knowledge of the politics of the government they live under, and moreover control its action in a much greater degree, than foreigners are apt to suppose. Indeed, I believe it is an undoubted fact that the common people, or the entire general public of this country, possess a much better knowledge of the individual characters and abilities of their governing chiefs, and of the tendency of their political opinions and acts, than the same class in many of the more civilized countries of Europe. It is owing to this widely diffused knowledge of the political relations of the different factions of the government that the sons and future successors of the chiefs of the various tribes early acquire a knowledge of the politics of the country, and when yet children become initiated into the mysteries of statecraft, as well as other sorts of craft, for which they seem intuitively to imbibe a taste from their earliest years. Besides, from the respect and attention they always receive from infancy at the hands of their attendants and all connected with them, they soon learn to appreciate the weight of their position, and to conduct themselves in a manner becoming it.

The fort of Kurram occupies a large extent of surface, possesses eight bastions, each of which is surmounted by a round tower, and is surrounded by a wide ditch and covered way. The entrance gate is at the south-east bastion, over a drawbridge, that moves on solid wooden wheels, about fourteen inches in diameter. These run on grooved beams thrown across the ditch at either side of the bridge platform. The interior space of the fort is, for the most part, occupied by an irregular and dense mass of buildings that resemble a smaller town.

The scenery about Kurram fort is really very grand. Towards the north rises in massive grandeur the huge mountain wall of Sufaid Koh, or "Spīn Ghar" (the

Persian and Pukhtū respectively for "White Mountain"), which separates the Kurram valley from that of "Ningrihār" (Nanguahar), or Jallalabad. On its southern aspect, this splendid mountain ridge presents three distinct ranges, that rise one above the other in successive stages, and each is separated from the other by a narrow and elevated valley. The highest range is throughout the year more or less covered with snow, and at this season is densely so. The range next below this is clothed with magnificent forests of pines and cedars, in the gaps between which are rich grassy slopes, that afford pasture to the herds of mountain deer, ibex, wild goat, &c. which here have their habitation. The range below this again wears a tamer aspect, and is thickly covered with woods, among which the chief trees, of which specimens were obtained, are the oak, ash, hawthorn, sycamore, wild almond, horse-chestnut, &c. &c. on its higher parts; whilst the wild olive, fig, acacia, mulberry, &c. were met with on its lower ridges. In the shelter of these woods dwell the tiger, leopard, hyæna, and bear; also monkeys, and a vast variety of birds.

Along the southern base of Sufaid Koh stretches the extensive and fertile Kurram valley, with its river of the same name, whose noisy babbling waters, as clear as crystal, like the snows from which they proceed, follow their winding course through its centre and impart life and vigour to the green fields on either bank, from which the dense population of the district derive their support.

The climate of Kurram at this season of the year is cold and bracing. Indeed, during our halt here, though there was no wind, and the sky was clouded, and snow fell several times on the summit of "Spīn Ghar," we found the days cold and the nights bitterly so. The winter at Kurram is described as a severe season, owing

to the cold winds that often prevail. But in the absence of these, the air is comparatively mild and bracing. The summer is said to be a temperate season, the heat of the atmosphere being moderated by cool breezes from the snowy ridge that overlooks the valley. But Kurram, nevertheless, is an unhealthy district, and this is proved by the physical condition of its inhabitants, who are more or less generally the victims of agues and rheumatism, whilst pulmonary diseases are by no means of uncommon frequency. Bowel complaints and ophthalmia are also common diseases here.

During our halt at Kurram, as well as on the march through the valley, my tent was daily besieged by eager crowds of applicants for medicine for their various ailments. In many instances I was enabled to afford relief, or, at least, temporary alleviation of suffering, owing to the benevolent liberality of the Indian Government, by whom I was supplied with four mule-loads of medicines for distribution amongst those in need of them in the territories to be visited by the Mission. Amongst the great variety of diseases seen at Kurram, the frequency of enlarged spleen and abdominal dropsy was most remarkable. In some instances the spleen had assumed proportions beyond all belief, and completely filled the abdominal cavity, and, by its weight, impeded locomotion.

The disorderly behaviour of the crowds round my tent, despite all my endeavours to maintain order and quiet, soon attracted the attention of the officials charged with our safe escort, and consequently the indiscriminate congregation of sick round my tent was prohibited by the Naib. Gholām Jān (the official commanding our escort party in Sardar Mohammad Azim Khan's territory), who was fearful of some tragical termination to my daily labours amongst them; as he said he was too well aware

of the ingratitude of these people, and their hatred towards the "Farangi;" and told us that not one of them was above planting his knife in my body with one hand, whilst, with the other, he took my remedy for his pains and aches!

These people have no regular doctors of their own, and are but seldom visited by any from other countries. They are consequently the victims and dupes of the priesthood, who are as ignorant and exacting as they are crafty and bigoted. Their chief practice, and also the most remunerative, consists in the vending of charms, the prices of which vary in proportion to the means of the purchaser and the gravity of his complaint. The usual treatment of fevers and rheumatism is by bleeding from the arm, followed by a course of sherbets, of which that in most common use is simple "eau sucré." For chronic rheumatism, enlarged spleen, or abdominal dropsy, the actual cautery is a very favourite remedy. The torture endured under this mode of treatment is very great, and the patience with which it is submitted to and persevered in without any resulting benefit is really astonishing. It is not at all an uncommon occurrence to see the unfortunate victims of enlarged spleen, dropsy, and chronic rheumatism, with their abdomens and joints studded with some dozen or more unsightly scars of the size of a rupee or florin each. In one instance I counted upwards of a score of such scars between the knee and ankle-joints of an old greybeard, who had for years suffered from chronic inflammation of the membrane covering the shin-bone. In fact, the whole surface of the leg was one mass of ugly scars and open sores, and reminded one of the sights which must have been of common occurrence in England in the times of the barber-surgeons. At Kurram I was informed by a priest-surgeon that the irritative fever produced by

frequent and extensive use of the actual cautery not unfrequently terminated fatally, especially in delicate subjects, and in those of tender years.

The chief crops raised in the Kurram district are rice, wheat, barley and maize, and to a small extent cotton. Two or three kinds of pulse are also grown, as well as tobacco in small quantities. The cultivation of rice, as practised in this district, though exercising a sufficiently deleterious influence on the general health of the inhabitants, as will have been gathered from the foregoing remarks, is nevertheless a much less unhealthy and laborious occupation than the method generally adopted in other parts of the country. Here the rice seed is sown broadcast after it has been made to germinate by the artificial aids of heat and moisture. This method is called "parkālī," in contra-distinction to "nihālī," which, as the name implies, consists in transplanting the young rice-plants from one field to another, a process which necessitates much manual labour, and the long-continued immersion of part of the body in water. The "parkālī" method is thus practised:—In the early spring the land selected for the rice crop is ploughed backwards and forwards, and crossways, five or six times, at intervals of a few days, so as to give the soil a free exposure to the atmosphere. It is then flooded with water, and stakes are fixed in the ground as a guide to the sower. About a week before the ground is expected to be ready for the reception of the seed, these latter, in quantity sufficient for the sowing of the ground prepared, are placed in an earthen vessel or in a hole dug in the ground, and a sufficiency of water is poured over them to moisten the whole mass, which is then covered over from the access of air by a heap of felts, blankets or skins, in order to prevent dissipation of the heat generated, and to favour speedy germination. At the end of

five or six days the seeds are found to have sprouted, a bunch of slender rootlets from one to two inches in length having issued from one end, and a well-developed plumule or stalk from the other. These are now taken out and at once sown broadcast over the flooded fields, the stakes in which guide the sower to new ground. This done, the sprouted seeds are mixed with the soft soil by means of a large and wide toothed rake, called in the vernacular "ghākh-khor." This machine is dragged over the immersed ground by a couple or three oxen, and is guided and controlled by a man following behind. After this a regular and free supply of water is all that is required, till the crop is ready for the sickle, about five or six months after the sowing.

At Kurram the Mission was halted for four days, owing to the hostility of the tribes holding the mountain pass a couple of marches in advance, and who, it was reported, had declared their determination to oppose our passage through their country. For this purpose they had thrown up barricades and breastworks of wood and stone ("murcha" and "sanga" respectively) across all the narrow parts of the Paiwār pass, by which route they knew the Mission was to have journeyed, and collected the whole tribe in arms for their defence, in case an attempt was made to force a passage.

During this delay negotiations were daily going on between the head of this hostile tribe (Jājī Pathans) and Naib Gholām Jān, but without any satisfactory result. It was therefore determined that the Mission should proceed on its onward journey by another pass over the same mountain range, but some six or seven miles farther north than the Paiwār pass. Accordingly, on the day before our intended departure, the red-coated regiment and three mountain-train guns were sent on in advance, to take possession of the upper pass, and to

guard its outlets till we had passed through. As these troops had formed the guard of our camp outside Kila-i-Mohammad Azim, our camp was removed on their departure, and pitched inside the fort between the inner ramparts and the covered way. During the removal of our camp to the fort, we watched the departure of the troops ordered to take the pass above Paiwār. They appeared an efficient body of men, and were in high spirits at the prospect of a scrimmage with the Jājīs and the plunder of their homesteads. They were played out of camp to the tunes of "God Save the Queen" and "Rule Britannia"—most excruciating imitations they were—by the same band that took so prominent a part in the honours of our reception on first arrival at Kurram fort. These tunes apparently formed the limit of their musical capabilities, and their leader and instructor (a deserter from the band of one of the Native Infantry Regiments quartered at Peshawar), who some years ago took service with the present ruler of Kurram, had evidently forgotten what he had been once taught. Among the Afghans the band is considered a most important part of the regimental establishment, and is brought into play on every occasion of display, or even regimental duty, when the same limited variety of tunes are hashed up and rattled over again and again till the conclusion of the performance. Besides the tunes above mentioned we sometimes heard another, which formed part of the evening performance, accompanied by the fifes and drums usually played at "tattoo." It was played with more than usual vivacity, and we thought it must have been meant for "The girl I left behind me," to which, however, I must confess it bore a very remote resemblance.

To return from this digression. On the conclusion of their performance the band wheeled about and marched

back towards the fort, and the troops breaking into a loud and prolonged succession of yells and shouts, stepped out in quick time on the duty before them. Shortly after Naib Gholām Jān, with a party of forty or fifty irregular horsemen as his body-guard and scouts, went forward in command of this force. Next evening he sent us word that his troops had gained possession of the "Spīn Gāwai" pass before the Jājīs knew what his intentions were, and that they now held its heights, and that he himself was about returning to Kurram to arrange for our safe conduct through it.

In the interval of the Naib's return, the Chief of the Mission and his Assistant amused themselves "flogging" the Kurram river, which flows hard by the fort, and to some purpose, for they succeeded in landing a goodly number of "mahaser," or "mahsia," and among them four that weighed upwards of 20 lbs. each. The "mahsia" is very good eating, and has somewhat the flavour of salmon when of large size, but the smaller ones are more akin in taste to the trout. They afford capital sport to those who are fond of angling, and are generally easily taken by a hook baited with a bunch of yellow feathers.

March 27th.—Naib Gholām Jān returned this morning, having settled the Paiwār pass affair without any fighting. It appears that finding that the Jājīs (the tribe inhabiting the Paiwār hills) had rendered the Paiwār Kohtal impracticable by barricades of fir-trees and huge rocks, he entered into a parley with their leaders, and at length promised them that the Mission should not proceed by this route, and thus persuaded many of the tribe to return to their homes. At the same time the Naib sent on his infantry and the guns by a détour to the north of Paiwār Kohtal, with orders that they were to occupy the Spīn Gāwai Kohtal, and maintain their position on it

until we had passed over. His orders were easily carried out and without opposition; and on receiving intelligence of the security of Spīn Gāwai Kohtal the Naib set out on his return to Kurram fort, in order to arrange matters for our onward journey. These did not occupy us long, as we were always prepared to move at a moment's notice, and it was accordingly arranged that the Mission should march towards Paiwār at sunrise on the morrow.

During the day Mohammad Sarwar Khan, with a gaudily dressed throng of attendants, paid the Mission a formal visit and bid us farewell. On this as on the other occasions of our intercourse with him (for during our halt at Kurram the Mission and the Sardar's representative had exchanged formal visits), this noble youth's demeanour was marked by a quiet and dignified manner quite remarkable in one of his tender years.

In the evening there was a smart shock of earthquake, that lasted fully thirty seconds, in a succession of strong vibrations. Earthquakes are said to be of very frequent occurrence here, three or four being generally felt every year, and are of greater or less severity, sometimes lasting in a succession of shocks for three or four minutes. We could hear of none that had ever been severe enough to knock down the houses.

CHAPTER II.

Kurram Valley—Camp at Habīb Kila—The "European Doctor"—Hostile Tribes—Afghan Heretics—Border Raids—March from Habīb Kila to 'Ali Khail—Alpine Vegetation—Forests—Hardy Soldiers—Anticipated Conflict with the Jājīs—Rapid Cavalry Movement—Black Bears—Retired Hamlets—Defensive Towers—Refractory Jājīs—War Dance—Barbaric Warriors—Threatening Rumours—'Ali Khail—Description of the 'Ali Khail Jājīs—Their Houses—Toilette—Diseases—Hostile Attitude of a Priest—Gathering of the Shāmū Khails—Council of War—Diplomatic Mission—Request for Reinforcements—Gholām Jān's Devotions—A Critical Time—Successful Diplomacy—Dispersion of the Shāmū Khails—Babū Jān—Preposterous Request of the Jājī Maliks—Chastisement of the Jājīs—Camp at Rokīān—Applicants for Medicine—Cultivation of the Country—Game among the Hills—Climate—March to Hazrah—Tortuous Defile—Magnificent Pines—Ghilzai Fort—Badshah Khan—Camp at Hazrah Thannah—Difficulty of obtaining Supplies—The Wormwood Plant—Mutiny of our Escort—Prompt and merciless Punishment—Conformation of Country round Hazrah—Nomad Ghilzais—Rigours of the Climate—March from Hazrah to Khūshī—View from the Hazrah "Shūtur-gardan"—Wretched Villagers—Watch-tower on Shingkai Kohtal—Country round Khūshī—Abundant Supplies—Robber Fastnesses—Climate and Cultivation.

March 28th.—Tents were struck at daylight, and shortly after our party set out from Kurram fort on its onward journey, and skirting the base of Sufaid Koh all the way, arrived at the new camping-ground at the village of Habīb Kila at about nine A.M. The distance traversed is about sixteen miles.

The early morning air was keen and bitterly cold, but after the sun had shone out awhile it became very agreeable and bracing, and we felt no inconvenience

from the warm clothing we had put on as a protection against the sharp morning air. Throughout this march our road traversed a stony and, for the most part, barren plateau that lay along the base of Sufaid Koh, and at a distance of about six or seven miles from the mountain itself, whose drainage is carried across it to the river Kurram by numerous ravines that intersect the plain in every direction, and which after heavy rains on the mountain increase the bulk and velocity of the river to such an extent as to render it impassable for several days. At this part, that is, between the Kurram fort and the village of Paiwār, the Kurram valley is about eighteen or twenty miles wide. Along its centre flows the river of the same name, whose banks are covered with one mass of corn-fields and fruit-gardens, amongst which are interspersed a great number of fortified villages, with their detached walled and turreted enclosures, that serve as storehouses for the grain of the district.

Towards the south, the Kurram valley is bounded by a low range of thinly-wooded and barren-looking hills, whilst towards the north rises in imposing contrast the snow-capped and pine-clad range of Sufaid Koh, whose base is indented by a multitude of fertile little glens, in many of which we caught passing glimpses of picturesquely situated villages, which were almost obscured from view, and yet at the same time objects of attraction by the mulberry-groves that surrounded them. In most of these villages the silkworm is reared with much care, and silk is produced in considerable quantity, especially in the cluster of villages known as Shālozān.

Towards the east, in the distance, the valley takes a turn towards the south, and the view becomes obstructed by mountain ridges that emanate from the Sufaid Koh and branch off into the Khaibar hills; whilst in the foreground stand the fort of Kurram and the cluster

of villages around it. Towards the west, and directly in front of our camp, rises the high pine-clad hill of Paiwār, over which our onward path conducts.

At Habīb Kila (which is situated close at the foot of this hill, and about two miles from the village of Paiwār) our camp was pitched on stony ground just beyond the orchards that surround the village, and close at the entrance of a deep and rocky mountain gorge that courses northwards and winds round the base of "Sīta Rām," the westernmost, and one of the highest, peaks of Sufaid Koh.

The view of this hill from Habīb Kila is really sublime. Towards its base Sīta Rām is thickly covered by a dense growth of oaks and olives, which, together with other trees, extend over its lower heights. On the ridges above these are splendid forests of pines and yew trees, and above them projects in wild grandeur the bare mountain rock, presenting here and there massive boulders that overhang in threatening attitude craggy precipices of fearful depth; whilst rising above all is a huge snow-covered mass, whose summit towers aloft in a conical point, which, at this season at least, is surrounded by pure white fleecy snow clouds and vapours, whose particles sparkled like diamonds in the sunlight as they floated calmly round the pinnacle of Sīta Rām.

Habīb Kila is a good-sized village, and, like all in these parts, is fortified. It is situated about two miles northward of Paiwār, and close under the shadow of the hill of that name, which separates the district of Kurram from that of Harriab. It is notable in these parts as containing a large Hindu population, who are extensively engaged in trade, exchanging the merchandise of Kabul and Kandahar for that of Peshawar, Lahore, and Multan.

At this camping-ground there were, as usual, crowds of inquirers after the "Farangi Hakīm," or "European

Doctor;" but owing to the unsettled state of our prospects, the well-known enmity of the people around us, and the hostile attitude assumed by the Jājīs on the other side of the hill, a few only were allowed access to my tent by the guards posted round it, and these only after they had been deprived of their arms, which it is the universal custom of this people to carry about with them wherever they go. From the little I saw here, it would appear that fever and ague, rheumatism and pulmonary diseases, are the very plagues of the people. And they are solely attributable to local and climatic influences, with the exception, perhaps, of some of the last-named class, such as tubercular phthisis. And even this disease, though owing its origin for the most part to constitutional taint in the parents, is often early developed in an aggravated form, and runs a speedy course, from the effects of climatic and local causes. Consumption appears to be a common disease in this district. I met with many cases in an advanced stage. The disease is commonly known to the natives by the term "Marz i dikk," or "hectic disease."

During the afternoon of our day's stay at the village of Habīb Kila, rumours were current in camp to the effect that the Jājī tribe were collecting in great force on the other side of the hill, and were determined on mischief. The Torīs on this side, who, by the way, are the deadly enemies of the Jājīs, whom they hate with a cordial hatred and curse as infidels (feelings and sentiments which are warmly reciprocated by the Jājīs), are in high spirits at the prospect of their incurring the displeasure and vengeance of the governor of the district, Sardar Mohammad Azim Khan, and getting a good thrashing at the hands of his troops, when they (the Torīs) mean to attack them, and hope to pay off many outstanding scores, for which they are not strong enough

at present. The Jājīs are Shīah Mohammadans, and as such considered heretics by the Torīs, who, like the other tribes of Pathans and Afghans, are orthodox Mussalmans of the Sunnī sect. These opposed religious tenets undoubtedly greatly intensify the mutual hatred of these neighbouring tribes. Each of them is always on the watch to pounce on some unfortunate or unguarded member of the opposite tribe, and consequently none of either tribe dare transgress the limits of the other by crossing the intervening hill, except at the risk of his life.

The border families live in a constant state of excitement. If they are not engaged in a raid upon their neighbours' lands, they are on the alert expecting an attack on themselves. And thus they spend their lives; now attacking their neighbours, and, if successful, carrying off their women and cattle, burning their villages, and slaying the males, and now in turn resisting a like attack from the other party. So accustomed, indeed, are these people to a life of strife and contention, that every man of them, knowing that he has at some time or other given his fellow (of the same tribe as himself very often) sufficient cause for revenge, is at all times on his guard, and preserves a vigilance, which is apparent in his every action, not only on the movements of his neighbours, but also over those of the members of his own family, of whom he is often as distrustful as of strangers.

March 29th.—Habīb Kila to 'Ali Khail: distance about eighteen miles. Tents were struck at seven A.M., and instead of proceeding in advance with the luggage as usual, on this occasion marched along with the Mission and its escort, a measure of precaution rendered necessary by the unsafe state of the road. Leaving Habīb Kila our party proceeded up the stony gorge, which has already

been mentioned as debouching on the plain near that village, under the guidance of Naib Gholām Jān and a noisy crowd of irregular cavalry. For the first two or three miles we passed over a succession of huge rocks and boulders that strewed the bed of the gorge, in the centre of which flowed a tiny mountain rivulet, whose stream tapered with the narrowing of the defile as we ascended its course. At about the third mile this defile becomes very narrow and deep, and changes its course towards the north-east for some distance before dividing into two branches, one of which furrows the slope of the Paiwār hill towards the south-east, whilst the other winds round Sīta Rām towards the north-west. We followed the course of the former for awhile, and then struck off into a pathway that conducted up the face of the Paiwār hill, which rose above us for several hundred feet. The upper part of this hill is called "Spīn Gāwai Kohtal," or, in English, "The White Cow Ascent." It probably derives its name from the resemblance of the branched defile to the curves of a cow's horn, whilst the adjective is prefixed on account of the snow which whitens the surface for many months of the year. Even at this season of the year the surface of the hill was covered with detached patches of snow, in some parts of considerable extent and depth, and on the occasion of our passage it had been frozen so hard by cold winds that our horses passed over without sinking in it, or even leaving the impress of their hoofs on its surface. For the greater part of the ascent of this hill we travelled by a steep though pretty good road that wound through a labyrinth of magnificent pines and cedars, until near the top of the hill, when it became very steep and rocky, and led by a zigzag course to the summit of the hill—a flat, squarish, open surface of some extent, and fringed on all sides by splendid forests of pines, cedars, and larches, that ex-

tended for some distance down the slopes of the hill on either side. Crossing this forest-girt little plateau, we traversed a succession of small forests and intervening open glades by a gradual descent for some three or four miles; and then by steps of steep descent along the rocky bed of a lively mountain torrent, called Harriab (which gives its name to the surrounding district drained by it), our party passed on to the site selected for our camp at the village of 'Ali Khail, which we reached soon after noon. Here the only site available for our camp was a small extent of cultivated land (which occupied the lower part of the hill slope in narrow terraces rising from two to four feet above each other), surrounded by the detached fort-like houses of the village, and overlooked by hills and projecting spurs of rock on every side.

Throughout this march the scenery was quite of an Alpine character and really very fine. Among the vegetation occupying the lower heights were noticed three kinds of oak—viz. the ilex, or evergreen oak, the holly-leaved oak, and a third kind with leaves like the last in shape, but of a lighter colour and with a "lepidote" under-surface. On the higher parts of the hill, and on its summit, the vegetation was composed of pines and cedars almost exclusively. The cedar, called by the natives "deodār," is a magnificent forest-tree, and is highly esteemed on account of its timber, which is of remarkable durability. Of the other conifers there are several species on this hill and the adjacent ranges. Of these were recognized, from specimens collected, a variety of the species "Abies," probably the silver fir; a variety of the larch species, and three varieties of the pinus species—viz. the Scotch fir (Pinus sylvestris?), Pinus Webbiana, and Pinus Gerardiana. This last yields an edible nut called "chilghoza" by the natives. These are a favourite article of consumption amongst Orientals,

and are exported in some quantity from this country into Hindustan.

Under the shade of these forests, and at short intervals along our route, were posted small detachments of the troops who had been sent on from Kurram fort in advance, for the purpose of holding the hill and keeping open the road by the Spīn Gāwai Kohtal till our party should pass through. The men seemed none the worse for the exposure to the cold during the preceding nights, and as we passed their little parties we found them in merry converse and high spirits round blazing camp-fires, for which there was abundant material on the spot. The hardiness of these soldiers is really astonishing. With scanty and threadbare clothing, poor and flimsy tent accommodation, and no commissariat whatever, they seldom fail to make themselves comfortable in their own fashion in their bivouacks, and are always found ready for the work required at their hands.

On emerging from these forests on to the flattened summit of the hill, our party was joined by the mountain-train guns (a couple of 3-pounders) and a body of irregular cavalry, numbering about fifty or sixty sabres. With these as a guard we commenced the descent towards 'Ali Khail, as a conflict with the Jājīs was anticipated, reports having been brought in by the scouts that the tribe was collected in strength, and that the different narrowings of the road in advance were occupied by large bodies of them. Of their proximity, indeed, there was no doubt, for we could hear the sounds of their drums ("nagara") and pipes ("surnai"). The sound of the latter very much resembled that of the Scotch bagpipe. These sounds rolled along from valley to valley, and seemed to acquire fresh impetus from each projecting spur and opposing hill, whilst the loud and shrill yells, into which the Jājīs burst every now and then, were

echoed along in the same way, and told us of the excited state of the tribes. Before our party, headed by the officers of the Mission, had fairly emerged from the forests bordering the summit of the hill, our road was obstructed by a party of some fifty or more Jājīs, who, with "chārah" (Afghan knife) in hand, were capering about and gesticulating in a wild fashion to the exciting notes of a war-song, chanted by the leaders of the band, and in the chorus of which the whole party joined with a sonorous "Woh-ho Ah-hah," repeated several times in a deep bass voice, and followed by a peculiar shrill yell, during which the actors leapt about like madmen over the intervening rocks, till they approached our advancing party to within eight or ten yards—when we reined up our horses and viewed the hostile array before us, our hands at the same time instinctively clutching our pistols. In a moment after some dozen or fifteen of our escort dashed to the front with drawn swords, and interposing themselves between us, forced the Jājī band off the road, and completely surrounded us with a wall of horseflesh. All this was the work of a minute; and our party proceeded on its route as if nothing had occurred. How our horses managed to move about with the rapidity, freedom, and safety that they did, over the rocky and precipitous bed and banks of a narrow mountain-torrent, is a mystery that still requires solution; and equally wonderful was the agility with which the Jājīs bounded about from rock to rock up the face of the hill, with the ease and nimbleness of monkeys. A few hundred yards lower down the hill we were met by a similar though larger party of Jājīs, among whom were several armed with the long Afghan rifle, or "jazail." As we approached each other a party of our horsemen, with Naib Gholām Jān at their head, shuffled over the stony ground between us, and after a brief parley, which was interrupted by our advance, the

Jājīs ranged themselves on either side of the mountain stream, along whose bed we descended, and we passed on unheeding and unmolested.

Shortly after this a couple of black bears, which had been started from their hiding-places by the unusual noise that was going on around, crossed our path in front of us. They were at once followed by several of the Sipahis of our escort, and before they had got many yards away from our column, one was brought down by a bullet and soon after cut to pieces with swords,—an amusing diversion, but at the same time a most ill-judged step, as the Jājīs might have construed the shot fired by one of our party as an open declaration of hostilities. Indeed, shortly after this occurrence, an unfortunate Torī, who had followed our camp from Kurram for the sake of the protection it afforded him, was seized by a band of Jājīs, and at once cut up, in the presence of the baggage escort, from whom he had unwisely strayed a few yards off the road.

Before reaching our camping-ground at 'Ali Khail, we passed through a straggling collection of small hamlets, known collectively by the name "Lewanai." Each hamlet consisted of three or four detached fort-like houses. These were either situated in retired and sheltered hollows between the hills, or else were perched on the summit of some commanding eminence. Almost every house was furnished with its "burj," or tower of observation and defence. These towers, I may here note, as met with at 'Ali Khail and in the Harriab district generally, are of different construction from those usually seen in Afghanistan. Instead of being solid-built structures throughout, they consist of a square platform, supported at the corners on massive pillars of pine-wood. On the platform is erected a small square hut of stone and mud, the walls of which

are loopholed in all directions. This little shooting-box is entered through an aperture or trap-door in the floor of the platform by means of a rope-ladder, which is drawn up after the ascent has been effected. When neighbouring families are at feud with each other, their men mount up into these towers and keep such a sharp look-out on each other's movements, that not unfrequently they are shut up in them for weeks together, until their quarrel is otherwise settled, or a temporary truce is agreed to, their inmates without these conditions being afraid to show themselves for fear of being shot by their vigilant adversaries.

On leaving Lewanai behind us, a few minutes' march brought us in sight of 'Ali Khail. Here we found all the surrounding heights crowned by parties of refractory Jājīs, who, as we passed by their detached groups, indulged in a variety of hostile demonstrations, but, beyond distracting our attention, did not molest us in pitching our camp in the centre of the collection of huts composing one of their chief villages. Our tents were pitched on a small space of level ground between two houses, which were about a hundred or more yards apart, and in a basin surrounded by hills, the lower parts of the terraced slopes of which were occupied by the camps of our own guard of Guides and our Afghan escort. Neither the circumstances of time nor locality would permit of any choice in the site of our camp, and we were forced, consequently, to make the best dispositions for our safety that the nature of our position would allow. Our own tents, as already mentioned, were pitched on level ground between two houses, and round us, on the terraced slopes of the surrounding hills, were placed our infantry escort, the guns, and the cavalry. Our own Guide escort, with Gholam Sarwar Khan and his guard of Multani police, lay immediately

round our tents. The heights around and overlooking our camp were already in the possession of the Jājīs. It was past noon ere our camp was pitched at 'Ali Khail; we had been five hours on the march from Habīb Kila, and the combined effects of the bracing morning air and the stirring scenes on the line of march, served to whet our appetites to that degree when *anything eatable* is relished, and we despatched our spatchcocks and unleavened cakes of wheat with great enjoyment, despite the noise and tumult that was going on around us.

We were disturbed during the whole day until nightfall by these villanous Jājīs, who, with war-songs and dances, accompanied by a constant beating of drums, worked themselves up to a pitch of excitement barely restrainable, their scattered parties on the hill-tops around following each other in a succession of defiant shouts and yells, and such like exhibitions of hostility.

Their war-dance was a most exciting performance, and, as far as I could make out from watching the proceedings of a crowd occupying an eminence some three hundred yards off, was conducted somewhat in this fashion. Some dozen or fifteen men of their number, after divesting themselves of their rifles, shields, &c., uncovered their heads, and tied the "paggri," or turban, round the waist. Each man then unsheathed his "chārah" and took his place with his fellows, the whole together forming a circle. They then commenced chanting a song, flourishing their knives overhead, and stamping on the ground to its notes, and then each gradually revolving, the whole body moving round together and maintaining the circle in which they first stood up. Whilst this was going on, two of the party stepped into the centre of the ring and went through a mimic fight, or a series of jumps, pirouettes, and other

movements of a like nature, which appeared to be regulated in their rapidity by the measure of the music, for towards the close of the performance the singing ceased, and the whole party appeared twirling and twisting about in a confused mass, amidst the flashings of their drawn knives, their movements being timed to the rapid roll of their drums. It was wonderful they did not wound each other in these intricate and rapid evolutions with unsheathed knives. On the conclusion of the dance, the whole party set up a shrill and prolonged yell, that reverberated over the hills, and was caught up by those on the neighbouring heights, and thus prolonged for some minutes.

Whilst all this was going on upon the heights around our camp, several parties of armed Jājīs ranged in columns, three or four abreast and eight or nine deep, followed each other in succession round and round the skirts of our camp, all the time chanting an impressive and passionate war-song in a very peculiar sonorous tone that seemed to be affected by the acoustic influences of the locality, which, as already mentioned, was a deep basin enclosed for the most part by bare and rocky eminences and hills. This effect was most marked in the chorus "Woh-ho, Ah-hah," the slowly-repeated syllables of which were echoed back in a continuous and confused reverberation of rumbling noise. At the conclusion of the war-song, they all leapt simultaneously into the air, and, on again alighting on *terra firma*, the whole party together took a leap or skip forwards, at the same time yelling and screaming like fiends. The excited appearance of these men, and the wild antics they performed, are hardly credible. They were mostly dressed in loose shirts and trousers of cotton, dyed blue; over one shoulder was supported a "jazail," with its long forked rest; whilst from the other depended, against the back, a

large circular shield of camel's or buffalo's hide: around the waist were suspended by leather straps three or four powder flasks of uncured sheep-skin, together with a host of other paraphernalia belonging to the "jazail," such as tinder-box, flint and steel, hammer, pick, &c. Those not armed with the rifle carried a "chārah," the sheath of which was stuck in the folds of the waistband, whilst the blade itself was flourished about in the air overhead with grotesque antics and grimaces. Added to these, the tangled meshes of their long loose hair were jerked about in a wild manner by their movements, and contributed greatly to the fierceness of their features and actions.

In the evening, these ruffians, having failed to move our party to retaliate or take the initiative in the hostilities they sought to provoke by their taunts and jeers and insolent demonstrations, gradually quieted down and dispersed towards their homes, and left us on the alert, expecting a night attack—an event, however, that fortunately did not occur. The forbearance of our escort, and the way in which they adhered to their orders, were very commendable. For, though in our present position we were tolerably well prepared to resist attack, and in all probability should have given the Jājīs harder blows than they reckoned on, still it was an object of the utmost importance that such a crisis should be avoided as far as lay in our power. Indeed, in this course lay our only chance of safety; for, had matters been precipitated on this occasion by the slightest indiscretion on the part of any of our troops, a collision would immediately have become inevitable, and the consequences of such a crisis it is impossible to determine.

In the evening a report was current in our camp that the Shāmū Khail division of the Jājīs had been assembling in force in advance of our present position, whilst

the 'Ali Khail division had been busy around our camp, as already mentioned, and that, under the guidance of an "Akhūnzāda," they had taken possession of the road where it passed across a deep and wide ravine about two miles in advance of our camp. Of the truth of this report there could be little doubt, for we could distinctly hear, till late in the evening, the sound of their drums summoning the tribes.

'Ali Khail is an extensive collection of detached and fortified houses, and takes its name from the division of the Jājī tribe inhabiting this portion of the Harriab district—the 'Ali Khail Jājīs. Through the midst of this straggling village flows the Harriab, a rapid mountain torrent that winds westward from Paiwār, and gives its name to the hilly tract it drains. The village of 'Ali Khail is considerably higher above the sea than the Kurram valley; for in the latter the fields we passed through yesterday were quite green with the newly sprouted crops, whereas here they had not yet germinated. And the same was noticed with regard to the gardens. In Kurram, the peach-trees were in full blossom; here they had hardly awakened from their winter sleep, and only those in the lowest parts of the valley had thrown out their buds. At Peshawar the peach-trees had ceased blossoming some days before the Mission started on its errand. The principal crops raised in the 'Ali Khail district of Harriab are rice, wheat, maize, and millet, but only enough for the wants of the people. The gardens produce apples, pears, peaches, apricots, and plums, but not in sufficient quantities for exportation.

The 'Ali Khail Jājīs are a fine, hardy race of mountaineers, but are extremely dirty in their persons and clothing. Their skins are tinged of a deep brown colour from constant exposure to the sooty smoke of the

pine-wood they use as fuel, aided by their aversion to the use of cold-water ablutions. These people, as their dress and dwellings indicate, are very poor, and depend for support entirely on the produce of their cattle and crops. They breed, however, numbers of mules, which are much esteemed and greatly in demand at Kabul.

The houses of the Jājīs are of peculiar construction, which is indicative of the life of contention they lead. Each house is a detached tenement built in a square form. In the centre of one side is the entrance, by a large door of stout pine planks, which are often closely studded with broad mushroom-headed nails. The floor, which occupies the whole of the interior space, is sunk a little below the level of the ground outside. The walls are built of unhewn stones, cemented together by a plaster of clay and chopped straw, and rise two or three feet above the level of the flat roof, which, during fine weather, is the resort of the family, who here bask in the sun and perform their toilette in its genial warmth.

The toilette of the Jājīs, to judge from their appearance, must at all times be a very simple process; its details are more attended to by the women than the men; and these, as much as a matter of comfort as of taste, devote most of their time and energies on these occasions to the careful dressing of each other's hair. We noticed several groups on adjacent housetops, where the women alternately took each other's heads in hand, and, after a scrutinizing search and remorseless destruction of little interlopers that need not be more broadly designated, finished their work by twisting the long tresses into broad plaits, which were fastened in a knot at the back of the head.

But to return from this digression. The roof communicates with the interior of the house by a trap-door and ladder. The latter is formed of a fir pole notched at inter-

vals, and fixed in a slanting position between the trap-door and the floor. The interior of the house is an open space that shelters the entire family, their cattle, poultry, &c., and contains also stores of wood, grain, and fodder; for the Jājīs are liable to frequent blockades, not only by their enemies, but by the snow also, which sometimes, it is said, covers the ground to a great depth. The walls all round are pierced with a series of apertures, in two or three rows, near the upper part. These serve the threefold purpose of ventilators, chimneys, and loopholes for shooting through. In some of the houses galleries run round the walls inside, and are used for the shelter of the family, and storing fodder, wood, grain, &c., whilst the space on the ground floor is allotted to the cattle, goats, mules, &c. At 'Ali Khail, owing to the circumstances of our position, I saw very few of the sick or diseased of the district. Nevertheless, some half-dozen old men and women summoned up courage enough to trust themselves to me, and, as a prelude to their demands on my medicine chest and attention, apologized for the ill behaviour of their clansmen. Strangely enough, they all suffered from some form of chronic ophthalmia, probably produced and kept up by exposure to the irritating fumes of pine-wood smoke.

March 30th.—'Ali Khail to Rokīān: distance, six miles.—Contrary to expectation, the night passed over quietly. At daybreak, or about half-past four o'clock, our tents were struck, and, whilst they were being packed for the march, we warmed ourselves round one of the numerous camp-fires our troops had lighted, for the morning air was bitterly cold. The dawning light was very dim, and, amidst all the noise and bustle of a camp preparing to change its ground, we could see nothing but the groups of soldiers gathered round their respective fires, the glare from which threw all beyond their imme-

diate circles into deeper shade. In this interval, our sentries reported that throughout the night they had heard the voices and footsteps of men proceeding past our camp towards the village of Rokīān, and they calculated that some hundreds of men must have passed by our camp during the night.

At five A.M. our tents and baggage were packed, and all the arrangements for proceeding forward were complete. Our horses were standing close beside us, and we were preparing to mount, when a message arrived from the Naib Gholām Jān (whose tent was at the farther end of our camp near the guns), requesting that the march should be delayed awhile. A few minutes later the Naib himself made his appearance. He seemed very much disturbed in mind, and told us that his scouts had just brought in word that some 5,000 of the Shāmū Khail Jājīs were collected in a deep and narrow defile, about a mile and a half ahead, through which our route lay. These men were said to be under the guidance of an "Akhūnzāda" (this term literally means "wiseborn," and is commonly applied to men of remarkable learning and piety)—an aged and revered priest of the tribe, who, for some motive or other best known to himself, was appealing to the patriotism and religious prejudices of the tribe he presided over, in order to stir them up to prevent the passage of the Mission (whom he designated as "Kāfir," or "Infidels") through their country, which he considered too blessed to be defiled by our footsteps.

On the receipt of this news, a council of war was at once assembled, consisting of the officers of the Mission, Gholam Sarwar Khan Khāgwāni, Nawāb Foujdār Khan 'Alizai, and Naib Gholām Jān; and, after a short discussion, it was determined that some of the "Maliks," or village chiefs, of the 'Ali Khail Jājīs, should be sent forward to treat with the Shāmū Khail Jājīs, and

endeavour to persuade them to desist from their hostile proceedings, and to disperse quietly to their homes. These "Maliks," who, after our encampment on their village lands, had been gained over to our interests by Naib Gholām Jān, and through whose instrumentality it was that the turbulent bands of armed men had been yesterday restrained from any act of overt violence, were at once summoned to our presence, furnished with their instructions by Gholām Jān, and started on their errand without delay.

During their absence, letters were written to the Amir at Kabul and to Mohammad Sarwar Khan, who was in charge of the Kurram fort and district during his father Sardar Mohammad Azim Khan's absence at the court of his august father, the Amir, at Kabul, apprising them of the critical position of the Mission, and requesting that reinforcements might be sent to us without delay. The letter addressed to Mohammad Sarwar Khan, at Kurram, was at once despatched by a horseman of Naib Gholām Jān's escort, who volunteered for the service. But that addressed to the Amir was not sent, as it was found that the shortest route to Kabul, direct over the hills, would occupy at least four days, and that another eight days must elapse before the troops applied for could reach us; moreover, no one was found willing to undertake the journey, with its attendant risks, either of falling into the hands of the enemy, or of being lost amongst intervening snows, which render this route always dangerous, and frequently quite impracticable.

It was also agreed that, in case of the worst, and in the event of our being attacked, we should seize the two houses near our camp, and hold out in them until we could be extricated from the position by the arrival of reinforcements.

After the lapse of an hour or so, the deputation of

'Ali Khail Maliks returned from their mission, and reported unfavourably of their interview with the Shāmū Khails, who, in fact, would have nothing to say to them. On learning this, Naib Gholām Jān proposed going forward himself to try and arrange matters peacefully. And, in case of failure, he saw, he said, no other alternative than to attack them with his two guns and infantry, in order to force a passage through the defile they held; for there was no other route by which we could proceed forward and avoid coming into collision with these people, whilst a retrograde movement would at once reveal our weakness, and assuredly precipitate an attack by both divisions of the Jājīs, and render our position more than ever precarious. Both of these alternatives were objected to, as they would have led to a rising of all the tribes in the neighbourhood, and furnished them with an excuse for attacking us and cutting off our supplies before we could secure a position in which we could hold out till the arrival of our reinforcements.

It was agreed, instead, that the Naib should go forward and try to persuade the refractory Shāmū Khails to disperse quietly to their homes. In the event of his failing in this object, we were to seize the two houses already referred to, and in them maintain our position as best we might till the arrival of succour from Kurram. All this settled, the Naib, without further delay, went forward to the gathering of the Shāmū Khails, attended only by a small body of cavalry and a few of the 'Ali Khail Maliks and their henchmen.

After proceeding a few yards from our party, the Naib dismounted, and ascended a small eminence on the roadside. Here, unfolding his waistband, he spread it on the ground, and, taking off his shoes before stepping on it, prostrated himself in the performance of his

devotions. In this act he was followed by most of his escort. This was the first time we had noticed so many of them at their devotions together since we first met them at the British frontier. Some of our "Guide" escort jocosely remarked that this was the first time the Naib had said his prayers since they first made his acquaintance at Thal-biland-khail, and that his now doing so was an index to the view he took of our present circumstances. Their devotions completed, the Naib and his party remounted and proceeded on their errand. We watched them anxiously, till they disappeared round the corner of a projecting ridge of hill about 500 yards from our camp. Naib Gholām Jān was absent some time; and, in the interim, we were walking up and down in front of our packed up tents and baggage at a pretty brisk pace, in order to keep the blood circulating in our limbs, for the morning air was intensely cold and benumbing. At the same time, our thoughts were occupied speculating on the upshot of the events threatening us, whilst our attention was every now and then drawn away to watch the movements of a party of some fifty or more men of the 'Ali Khails, who, from an adjoining eminence overlooking our camp, and rising above the ground occupied by our infantry escort, were abusing the troops, and making feint rushes, as if coming into camp—all the time yelling and shouting like fiends, or chanting their abominably impressive "Woh-ho, Ah-hah," and capering about with drawn "chārahs," which they flourished overhead in the wildest manner.

This was a most anxious and critical hour, and proved very trying to the forbearance of our troops. The slightest impatience or show of resentment, on their part, would have at once produced a collision, and precipitated what we earnestly hoped to avoid, at least till we could learn the result of the Naib's interview with the Shāmū

Khails. Most fortunately, however, our men, though fully prepared to meet the contingency that was every moment expected, maintained a wonderful self-possession, and viewed the events passing around them with apparent indifference. After an absence of more than an hour, the Naib and his party returned from their interview with the Shāmū Khails. On his way to us, he gave the order for the troops to load the baggage and prepare to proceed.

As he approached our party, he was full of smiles at his success: his features had brightened up, and now assumed a very different aspect from what they wore a couple of hours before. In a few words, he told us that all had been arranged satisfactorily; that the Shāmū Khails were dispersing to their homes, and that their leader, the Akhūnzāda, had sworn to him on seven Kurans that our party should not be surprised or in any way molested on the road. The Naib, however, naïvely remarked that he did not place much trust in this solemn oath of the Akhūnzāda, and had consequently taken the precaution of posting a body of the 'Ali Khail Jājīs, under the command of a friendly Malik, in small parties all along the road and in the defile.

The Naib, it appears, succeeded in his object of dispersing the Shāmū Khail gathering by appealing to their honour as "Pukhtuns," and pointing out to them how great and how lasting a disgrace to the "Nang-i-Pukhtāna," or "honour of the Pukhtun nation," it would be if our party, who were the honoured guests of the Amir, and, as such, had entered their country, should receive any injury or indignity at their hands and in their own limits. The Naib, moreover, impressed on their minds the severe retribution they might expect if they roused the anger of the Amir, which they most certainly would do by a perseverance in the hostile

and uncalled for behaviour they had chosen to adopt towards us.

This exciting business settled, we mounted our horses, and moved away from 'Ali Khail at about 9.30 A.M., *en route* for Rokiān, which had been fixed on as the new camping-ground. Our party led the way, with a company of infantry and a noisy rabble of cavalry by way of escort, and the baggage followed close in rear, under the protection of the guns and rest of the troops.

From 'Ali Khail, after rounding the hill that closed in the valley towards the north-west, our road led through a straggling village, the detached and fortified houses of which were crowded with armed men, mostly 'Ali Khails, who, considering all things, behaved remarkably well, and beyond pointing at us, and, in an undertone, ejaculating curses upon ourselves and relatives for several generations, past and future, refrained from any other active indication of their hostility. Beyond this village, we crossed several minor ravines before reaching the main one, where, a few minutes before, were gathered the Shāmū Khails. This is a wide and very deep ravine, with precipitous banks, and conveys the drainage from the north-western spurs of Sufaid Koh south-westward to the Harriab stream. Rising out of this ravine, we traversed the northern angle of an open though not very extensive plateau, which was skirted towards the south and west by low ridges of bare rock. On some of these were descried dark little masses, said to be the dispersed Shāmū Khails returning to their homes.

The hills along which we skirted in this day's march were mostly of conglomerate limestone, and some of them were covered with a layer of loose *débris* and shingle, which in many spots had given way, producing landslips of considerable extent, and some of which appeared to be of very recent occurrence. On nearing

Rokīān, the hills approached each other, and formed a narrow valley, through the centre of which flowed what, at this season at least, was but an insignificant stream, a tributary of the Harriab, along the rocky bed of which our route lay. The hills on either side were very high, well-wooded with pine forests on their lower ridges, and covered with snow on their summits.

A few hundred yards before reaching our camping-ground at Rokīān, we were met by a party of Afghans, headed by Bābū Jān, a son of Doulat Khan, the chief of the Ghilzais of Hazārdarakht and Hazrah, districts that adjoin the territory of the Jājīs, a few miles beyond the village of Rokīān. Bābū Jān was an active and wiry mountaineer, of medium height. He had a bold and independent bearing, and exercised considerable authority over those around him. There was a keen fierceness about his eyes, which, coupled with an expression of cunning and ferocity in his features, inclined one to view him with suspicion.

He greeted us with a rough though hearty salutation, and, with the usual complimentary phrases, welcomed us into his father's territories, and congratulated us on our escape from the Jājīs, whom he abused in round terms as a cowardly set of villains, and wound up by saying that if they continued any of their pranks on his border, he had ten thousand Ghilzais at his beck, who, in less than ten hours, were ready to assemble at any given point of their territory, and would enjoy nothing better than giving the Jājīs a lesson they would not soon forget. His boasts were well-timed, and went for what they were worth, for now the Jājīs were repentant, and conducted themselves with unusual quietness. The road all the way from 'Ali Khail to Rokīān was dotted at intervals with little knots of these men; and in the afternoon, when we were settled in camp, a

deputation of their Maliks, or chief men, sought an interview with Major Lumsden, which was granted them. After many apologies for their very extraordinary conduct towards us during our passage through their country, sprinkled with self-laudatory hints on their meritorious and successful endeavours to keep the tribes from any acts of actual violence, they had the presumption to ask for a "Rāzī-nāma," or "Certificate of Satisfaction." Their preposterous request was, of course, refused, much to their chagrin.

After the departure of these Maliks, it was rumoured in camp that the Jājīs had been the dupes of Naib Gholām Jān, who, it was hinted, had told them that they were to get up a demonstration against us, but carefully to refrain from actual violence. The object of all this, it was said, was that he might impress us with a due appreciation of the arduous duties and dangers he had to encounter in conducting us safely through the territories of his master, in order that he might obtain a good letter of recommendation for his valuable services on behalf of the Mission.

Be the truth of this as it may, there is no doubt but that if the Jājī Maliks were acting a part, their clansmen certainly were not. Indeed, they had worked themselves up to such a pitch of excitement that they could barely restrain themselves from committing violence, and it was mainly owing to the coolness and excellent judgment of Major Lumsden that we got out of our difficulties as well as we did.

After all, the wretched Jājīs had to pay rather heavily for the amusement they enjoyed at our expense; for on the news of their turbulent behaviour towards the Mission reaching Kabul, the Amir was very wrathful, and at once ordered an army into the Kurram and Khost districts, for the chastisement of the entire Jājī tribe.

This force, we learned subsequently, had lived on the Jājīs for very nearly three months, had exacted and realized a fine of three thousand rupees for the Kabul Government, and on their departure from the country, carried away most of the mules the people possessed, besides a number of the Jājī youths and maidens.

At Rokīān our camp was pitched on some unploughed fields, between the scattered houses of the village, near the entrance to a narrow mountain gorge, and at the base of a huge, towering, and snow-capped spur of the Sufaid Koh, which here terminates in an abrupt precipice of terrific height and imposing vastness. The rest of the day passed quietly. For some hours towards evening my tent was crowded with applicants for medicine and advice for their various ailments. Amongst the number were many who in the morning were arrayed in arms against us, and not a few were sent away without an audience for refusing to disarm on passing inside the line of sentries round my tent. Among the diseases noticed, the only one of remarkable frequency was bronchocele, or goître. Three victims of this disease applied to me for relief, and at least half a dozen others were noticed amongst the general crowd.

Cultivation in this district, owing to the unfavourable nature of the soil and climate, is very scanty. Wheat is the principal crop; but rice, barley, and maize are also grown in quantities sufficient for the wants of the people. Fruit-gardens surround the houses; and at this season some of the peach-trees had already begun to blossom. Rokīān is famous for the good quality and abundance of its honey; almost every house possesses its own beehives. The neighbouring hills are said to abound in the wild goat, or "markhor," the ibex, and the mountain deer; as also in bears and leopards. Of the first, a couple of young ones were brought into camp

by a speculative Jājī, who wisely left their price to be fixed by ourselves, and consequently realized a small fortune, owing to a combination of benevolence and ignorance on our part; enough rupees, in fact, as our guard said, when they saw with jealous eyes the bright rupees passing into the hands of the foe, to subsist himself and all his family for the next six months. We saw many horns of these animals, as well as those of the ibex, in all parts of the village: They were fixed on the walls of the houses, on the mosques, and on the gravestones. Some of them were of very great dimensions, and must have adorned noble specimens of the markhor and ibex.

During our day's encampment at Rokīān, we found the midday sun comfortably warm, but the night air was very cold. The winter season at this place is described as very severe. It had but just passed away at the date of our arrival; for the barley crops, which had been sown in the previous autumn, were only now beginning to sprout, and the fruit-trees, now awaking from their winter sleep, had commenced to shoot forth their buds and blossoms.

March 31*st*.—Rokīān to Hazrah, called also Ucha Murgha: distance, about twenty miles.—Tents struck at daylight. The baggage was allowed an hour's start with the escort, and we followed at about six A.M., accompanied by Bābū Jān and the Naib Gholām Jān, and their respective attendants, who formed a noisy and heterogeneous rabble.

Shortly after clearing out of Rokīān we entered a narrow defile, called "Darra i Hazārdarakht," or, "The Thousand Tree Defile" (so named from a forest of pines and yew-trees near its centre), and followed its tortuous course for about sixteen miles, the road gradually ascending all the way. This defile, or mountain gorge, has

an average width of perhaps two hundred yards. The widest parts are about six hundred yards across at the places where the main defile receives branches from the hills on either side, whilst, at its narrowest parts, the opposite hills are hardly eighty or a hundred yards apart. The hills on either hand rise in regular ranges, their sides are in most parts very steep, and, in some places, almost perpendicular; and the surface generally is covered with thick forests of magnificent pines, cedars, and yew-trees. These, in many places, reach quite down to the bed of the gorge. And this narrow space between the hills forms the rocky bed of a mountain torrent, which, at this date almost dry, presents unmistakable indications of the raging violence of its stream at certain seasons (as after rains), in the huge fragments of rock and entire boulders which, with enormous uprooted trees, strew its surface and obstruct the road. In its course this defile receives the drainage from the neighbouring hills towards the north through many narrow and tortuous glens that open into the main channel at short intervals. About half way through this pass we came upon the forest from which it derives its name, and passing through it, arrived, after a few hundred yards, at a small "thannah," or fortified post of the Ghilzais. The summits of the projecting rocks around this building were topped by armed Ghilzais, fine manly youths, who, arrayed in their best robes and variegated "lūngīs," or turbans, were acting as sentries as we passed by. One of these projecting eminences, which is larger than the others, and rises somewhat abruptly to a considerable height, overlooks the thannah from the north-west. It is called Katta Sang, and marks the boundary between the territories of the Jājīs and Ghilzais. Under this rock we were met by Badshah Khan, the elder brother of Bābū Jān, and stopped a few minutes

for salutation and mutual tender inquiries as to the state of each other's health, and then expressing every good wish for each other's welfare, we proceeded on our way, leaving Badshah Khan and his guard of Ghilzais at Katta Sang.

As we parted, he told us that we had nothing to fear, as the country ahead was perfectly quiet, parties of his own men having for some days occupied the thannahs on the heights in order to prevent any obstruction of the road. Badshah Khan was a powerfully built, tall, and handsome man, the very picture of a proud and daring highland chief, as in truth he was, and quite a contrast to his younger brother, Bābū Jān, than whom he had a more polished manner and frank expression.

At about the fifteenth or sixteenth mile from Rokiān our path turned off to the right, and led out of the defile up the face of a steep hill called "Surkhai," or "Surkh Kohtal," from the red colour of its earth. On its summit was a small thannah and round tower or "burj" attached, and both of these were crowded with armed Ghilzai mountaineers. Beyond this thannah the ground gradually sloped down to a level stretch of land that extended away to the north for some distance between the hills. We crossed this, and then again ascending for some mile or two by a pretty steep path, came upon a circumscribed table-land of small extent, which, together with the heights around, was more or less covered with detached fields of snow from a foot to eighteen inches deep.

Near the north-western border of this table-land was a neat little fort, Hazrah thannah, occupied by a party of Ghilzais. Near this fort, and on ground from which the snow had for the most part disappeared, our camp was pitched. The exposed portions of the ground were covered with the wormwood plant and orchids. The

former grows here in stunted tufts, of a silvery appearance, which is owing to the downy hair covering the entire plant, leaf, and stem. The herb has a very agreeable aromatic odour, and is in common use amongst the highlanders of this region as a tonic and febrifuge. On the surrounding heights were scattered the holly, evergreen, oak, juniper, and arbor vitæ, besides some others, but those only which are here named retained their foliage and could be recognized. There were no pines, cedars, nor yews, on these heights, though the hills at a lower altitude were covered with them.

Throughout the march from Rokīān to Hazrah we saw neither villages nor cultivation, and on arrival at our camping-ground experienced considerable difficulty in obtaining supplies of fodder and grain for our horses and baggage animals, and even then only in small quantity. Neither barley nor wheat was procurable, and but a limited supply of rice and maize was to be had, and these were served out to our horses, &c. in half rations. Fodder was equally scarce, neither hay nor fresh grass was procurable; and the supply of chopped straw was quite inadequate. The horses and mules, &c., were consequently fed on the wormwood plant, of which there was an abundant supply close at hand. The horses ate this herb with avidity, and did not suffer any subsequent ill effects from so unusual a diet. As before mentioned, this plant is in common use here as a febrifuge and tonic, and is usually taken in the form of decoction of the fresh leaves. It is called "trikha" and "talkha," which are Pukhtū and Persian words respectively, and denote the bitter quality of the plant. In common with the wormwood a kind of orchis, with thick fleshy leaves, was very abundant all round our camp. Its leaves were cooked into a pottage with "ghī" or melted butter, and thus eaten with unleavened cakes of

wheat-flour by the generality of our troops and camp followers.

At Hazrah there was a slight mutiny on the part of the soldiers of our Afghan escort. It appears that for some days past many of the men had felt aggrieved at the conduct of one of their officers, who was acting as commandant of the detachment on escort duty with us, and loudly complained of his severity and want of attention to the requirements of the men under his command. On this occasion, owing to the scarcity of provisions, these men received an inadequate supply, and as there were no villages in the neighbourhood from which they could, as was their usual custom, exact whatever they required free of all charge to make up for the want of regular pay or supplies, they mobbed their commandant with importunities for food or pay. To escape from this disagreeable *empressement*, the commandant took refuge in his own tent. But many of the soldiers, not satisfied with this solution of their difficulties, cut away the tent-ropes and let down the tent on the head of their commandant. This was an alarming breach of discipline, and required speedy and prompt punishment, which was at once administered. Five of the most active of the culprits were immediately seized, and without further form thrown on their faces on the snow, and in this position belaboured with sticks for fully ten minutes. They must have received between five hundred and six hundred blows each on the back, which soon rendered them senseless, for they hardly uttered a groan whilst undergoing this severe punishment, and were left to lie on the snow in this state till dark, when they were removed into tents by some of their comrades.

This prompt display of authority and determination had the desired effect; the men quietly retired to their tents and no more was heard of their wants,

nor of the mode in which they supplied their commissariat.

The country around Hazrah, or Ucha Murgha, as it is called by the Ghilzais, stretches away to the north-east in a succession of tolerably level plateaux of considerable length though of no great breadth, and forms an elevated table-land, which for nearly half the year is more or less covered with snow. In the summer months this region is resorted to by various nomad tribes of the Ghilzais, who here find a sustenance for their flocks and a refuge for themselves from the heat of the plains.

In the evening of the day we were encamped at Hazrah, a large party of these migratory Ghilzais arrived from the plains around Logar, and passing our camp pitched their tents on the plateau below us. This class of people are called "Kochi," "Saharanishīn," and "Khāna ba dosh," all terms expressive of their mode of life, and signifying respectively "wanderers." "settlers in the desert," and (men who carry their) "home on their backs." Their party consisted of some forty or fifty families, and they had with them some hundreds of camels and immense flocks of sheep and goats; and their approach was heralded by the tinkling of bells suspended from the necks of the leading camels of the procession. After some delay we succeeded in purchasing a small supply of fodder from these people. They were by no means willing to dispose of it, though we offered them five times its proper value, partly because they looked on the purchasers as infidels and foes, and partly from a want of due appreciation of the value of money, and which, in reality, was at the time and place of less value to them than their supplies of chopped straw.

April 1st.—Tents struck at 5 A.M. The night was a bitterly cold one, and at the time we turned out it was

freezing hard. The little spring in our camp was found frozen up, and water had to be brought from a larger spring a few hundred yards down the hill, and this on being poured into a metal basin at once froze at the margin. Indeed, the cold during the night was so severe, that three of the horses of our escort were found frozen to death at their pickets in the morning. A Fahrenheit's thermometer, on being placed in the open air, sank down to 26° at 5 A.M. Whilst our tents and baggage were being packed, we walked about briskly in front of a huge camp-fire to keep ourselves warm, and noticed a very perceptible acceleration in respiration, with slight oppression at the chest. Yesterday I placed a thermometer, which stood at 55° in the open air, in boiling water; it soon rose to 195°, and at that the mercury remained stationary. This would, according to Prinsep's tables, give 9,382 feet as the elevation of this hill above the sea, at least that part of it on which we were encamped, for some of the heights around rose fully 1,000 feet above us.

Marching away from Hazrah, we took the road to Khūshī, and after traversing about eighteen miles of hill and dale, arrived at our camping-ground opposite that village, at about half-past nine A.M. For the first two or three miles the road wound by a gradual ascent between low heights on either side, and then leading along the slope of one of the highest hills in the vicinity, conducted us finally to its summit, on which was built a fortified out-post of the Ghilzais. This ascent is known as "Shūtūr-gardan," or, "The Camel's Neck." In this country, I may here remark, the term "Shūtūr-gardan" is commonly applied to any hill whose ascent is gradual, easy, and long, and also to any slightly rising ground in a plain country, whilst the term "Kohtal," or, "Hill

Ascent," is in like manner applied to any mountain ascent which is steep and abrupt.

The view of the surrounding country from this hill-top—the Hazrah Shūtūr-gardan—is very extensive, and really magnificent. Far away towards the north, the snowy range of Hindû Kûsh sparkled in the evening sunlight. Towards the distant west stretched away in a snowy network, as far as the eye could reach, the confused and tangled ranges of the Hazārah mountains; whilst in the foreground, and at the base of the eastermost of the ranges of this maze of mountains, shone, in pleasing contrast, the green and fertile valley of Logar. Nearer to ourselves, rose in wild grandeur, a confused mass of precipitous mountain peaks, already fast parting with their snowy mantle, and exposing to view a bare craggy surface almost naked of vegetation. These obstructed the distant view towards the south and east, whilst between them and ourselves, and immediately below the position we occupied, at a depth of some fourteen or fifteen hundred feet, wound a narrow tortuous gorge, through which lay our road, and into which we descended by a difficult and zigzag path on the almost perpendicular side of the mountain. Winding along this for some distance, between rocks that overhung us from the tops of precipices fearful to look upon, and which appeared so insecurely held as to threaten all beneath them with instant annihilation by their fall, we passed through a natural rocky doorway, formed by the close approximation of the opposite sides of the valley, into a wider and larger gorge, the scenery of which was not less wildly grand than that of the one we had just emerged from. The cleft separating these two mountain gorges, is not more than eighteen or twenty feet wide, with a length of perhaps eighty feet, whilst its

sides ascend in a perpendicular wall of bare rock for upwards of fifty or sixty feet, and then slope off into the hills on either side. Through this natural gateway, which was as regular as if it had been artificially excavated through the solid rock, on purpose to unite the two gorges, flowed westward a sparkling little rivulet, whose course we had followed through the gorge above the pass. Its waters sparkled again with the brilliant and varied hues of the porphyry, hornblende, and syenite pebbles, that formed its bed, and fragments of which strewed the surface everywhere around. This was the first time we had met with such stones, and lost them again before we had advanced many miles.

Rising out of this deep and secluded mountain recess, in which, by the way, we passed close to a couple of single hamlets, named Akhun Kila and Dobandi, which shelter a few families of Ghilzais, who, like the huts they dwelt in, were the picture of all that was wretched and forlorn, we ascended the face of a steep and high hill, called Shingkai Kohtal, on the summit of which was a large fortified watch-tower, guarded by about a score of armed Ghilzais. The road up to this tower was steep and stony, and the surface was strewed with great blocks and fragments of porphyry and syenite; the latter was of various shades, from yellowish green to greenish brown, and its fragments shone with a vitreous lustre, and broke with a similar fracture. In some parts of the ascent the surface was covered with loose earth of a grey colour, which at first sight resembled a scattered heap of wood ashes, but shone in the sunlight with glittering particles, which, on closer approach, proved to be pulverized mica.

Beyond the tower on the summit of this Shingkai Kohtal, our road coursed along the brows of several hills, and finally led by the bank of a wide and deep ravine, which, running down from the hills, traversed a barren

stony plateau that sloped away in a succession of steppes to the Logar valley, and then debouched on the plain. A few miles from where this ravine enters on the Logar plain or valley, is situated the village of Khūshī; its houses, fields, and orchards occupy the bed of the ravine, which is here nearly three-quarters of a mile broad, through the centre of which flows a small and shallow stream. Our camp was pitched opposite to this village on the northern bank of the ravine, which here rises to about 200 feet above the stream coursing through it. Towards the east and north the country stretched away in an extensive plateau, up to the range of hills that we had just traversed, in a broad expanse of sterile surface. Towards the west and north lay the green valley of Logar, now seen as a dense collection of villages, orchards, and cornfields, and the city of Kabul, mostly hid from view by intervening hills. Towards the south and west the distant view was obstructed by the hill ranges on the opposite side of the ravine, whilst close at hand, and immediately below the opposite bank of the ravine lay the village of Khūshī—an extensive collection of huts embosomed in the midst of meadows and orchards, which at this season were in the bloom of spring, and really imparted a charming appearance to the place, and rendered it doubly deserving of its name, which, in the language of the country, signifies "delight," "pleasure:" for Khūshī truly is a haven of delight and joy to the weary and way-worn traveller, who reaches it after traversing the bleak and inhospitable regions of Harriab and Hazārdarakht.

Here provisions of all kinds, both for man and beast, can be obtained in the greatest abundance. Our supplies were drawn from the fort of Mohammad Azim—a neat square structure, furnished with towers at the angles, situated on the open plateau about a mile from

our camp. The chief productions of Khūshī are apricots, which, in the preserved state, are exported under the name of "khūbānī," and the madder (*rodang*), which is also an article of export. Besides these, wheat, barley, maize, two or three kinds of pulse, clover and lucerne, and vegetables, &c., are extensively cultivated.

At Khūshī the Mission halted a day, in order to rest the animals after their hard work over the hills from Paiwār. The distance from the Paiwār hill at Habīb Kila to Khūshī is about fifty miles by the route the Mission travelled. The country throughout this extent is crossed in almost every direction by spurs and ridges that emanate from the Sufaid Koh range. Several of these are of considerable altitude, their summits during half the year being covered with snow, and in some parts they present obstacles of surface that are with difficulty overcome by laden animals. Its glens and valleys, deep and dark mountain recesses, are inhabited by hardy and daring robber tribes—the Jājīs and Ghilzais. Of these, the latter are a numerous, brave, and powerful people, whose families hold most of the hill country from Kabul to Kandahar.

The climate of this region, though considered by its inhabitants a perfect paradise during the spring and summer months, is, by the same authorities, described as severe for a considerable portion of the year, and in winter actually rigorous.

Grain and other necessaries of life are scarce, and with difficulty raised in quantity sufficient for the bare wants of the savage and wild inhabitants, who, in many parts, owing to the poor nature of the soil, can only succeed in raising one crop of wheat in three years.

CHAPTER III.

March from Khūshī to Hisārak—Mohammad 'Umr Khan—Illustration of Afghan Character—Specimen of an Afghan Highlander—Road from Khūshī—Logar River at Hisārak—Country around Logar—Lawless Troops—March from Hisārak—Inhabitants of the Logar Valley—Produce of the District—Vineyards—Afghan Leek—Other Products—Industrial Pursuits—Popularity of the British among the Afghans—A grateful Sipahi—Country between Tanji Wardak and Haidar Khail—Shnjit-trees—Description of Road traversed—A Robber Village—March from Haidar Khail—Conformation of Country—Reported Lead and Antimony Mines—A desolate Scene—"Granary of Kabul"—Hunting "Jerboas"—Absence of Vegetation round Swara—Curious Fodder—Road from Swara to Ghazni—Sher-Dahān Pass—Tomb of Sultan Mahmūd—Desecrated by the British in 1843—The Fakīrs and their Garden—"Minars of Ghazni"—The surrounding Country—The Fortress—Decay of the City—The Inhabitants—Trade—Products—Varieties of Population—Winter at Ghazni—Dust-storm—A tumultuous Scene—Sudden Change—Suffocating Effects of the Storm—The succeeding Rain—En route for Yarghatti—Gal Koh Mountains—Supposed to contain the "Philosopher's Stone"—Dreary Prospect—Description of the "Kāraizha," or Streams used for Irrigation—The Ghazni Kūraiz—Dearth of Afghan Philanthropists—Cost of constructing the Kāraizha—Mode of Irrigation—A prolific Source of Dispute—Village Feud—Country beyond Yarghatti—Encampment—Hebdomadal Concert of the Peris at the Pool of Mūkkur—Sacred Trout—Drenching Storm—Varieties of Water—Caravan—Famine at Kandahar—Tidings of our Approach—Oriental Exaggeration—Country round Gholjan—Nadir Shah's Pyramid of Skulls—Ghilzai Flocks and Ravine Deer—Magnificent Camels—An Envoy and his Presents—A jovial old Afghan—Rejuvenescent Medicine—Route to Kilati Ghilzai—Nomad Encampments—Exciting Chase after Gazelles—Afghan Paterfamilias en route—Afghan Standard of Politeness.

April 3rd—Khūshī to Hisārak: distance, ten miles. Tents struck at 6.30 A.M., and a few minutes after our

party was on the move, and skirting the ravine, by a gradual descent of four or five miles, entered on the Logar plain at the spot where the ravine opens on it, first crossing its stony and sandy bed. Beyond this, up to our camp at Hisārak, the road led over level country, the soil of which was gravelly and for the most part uncultivated.

During our two days' stay at Khūshī the weather was cloudy and cold, and a keen north wind swept over the plain more or less continually. In the afternoon of the day previous to our departure, a heavy thunder-storm, with several successive showers of rain and sleet, broke over our camp.

At Khūshī our escort was changed, as this place is the limit of Sardar Mohammad Azim Khan's government, and his officials had no influence or authority in the territory of another chief or provincial governor. The day before our departure, consequently, we were visited by the chiefs of our new escort. These were Sardar Mohammad 'Umr Khan and the Nazir Walli Mohammad, who had been appointed by the Amir to conduct our party as far as Kilati Ghilzai. They came into our camp on horseback, attended only by a small cluster of irregular horse, and had left their camp at Hisārak owing to some scruple of etiquette, the Sardar considering that out of respect to his superior rank, the Naib Gholām Jān should have conducted our party over to his camp, and there made us over to his protection. Mohammad 'Umr Khan is a Popalzai of the old school, and has a careworn look and an expression of dissatisfaction and austerity. He is, however, remarkably polite and high-bred in his manners, though somewhat haughty in his general bearing. The Nazir (also a Popalzai), on the other hand, was a short, stout, noisy, blustering fellow, comical and unscrupulous in his conduct, and eternally joking. He

had only one eye, which was lively enough for two, and conveyed to his features an expression of cunning and roguery which was fully borne out by his actions.

He professed an ecstasy of delight at meeting his old and dear friend the Naib Gholām Jān, whom he had not seen for nearly ten years, their respective duties having separated them and kept them in distant parts of the country. On this occasion, they embraced each other for some minutes in Oriental fashion, with mutual expressions of the warmest affection. Before finally parting, however, these dear friends quarrelled—the Nazir Walli Mohammad having surreptitiously carried off the Naib Gholām Jān's camels, which he had borrowed from him for a few hours only, for the purpose of bringing into camp some fodder he had purchased in a neighbouring village for the use of the escort! Afterwards the Nazir with a comical grin used to pride himself on the clever way in which he had taken advantage of his dear friend's complaisance! This is a good illustration of Afghan character, and the Naib had only himself to blame for not being more on his guard, for the Nazir's expression alone was sufficient to make one distrustful of his professions. Soon after the Sardar Mohammad 'Umr Khan and the Nadir Walli Mohammad took their departure from our tents, the Naib Gholām Jān and Bābū Jān, the Ghilzai, called to take their leave of us before returning towards their respective head-quarters. The Naib was presented with a brace of pistols and a handsome turban by the Chief of the Mission, as a recognition of his services during the march from the British frontier to this point. He appeared highly pleased with the gifts, and though anxious to obtain a a recommendatory letter from Major Lumsden to the Amir, had not the conscience to ask for it after the events at Harriab, with the origin of which he was

suspected to be implicated. His honourable dismissal, however, was a token of our satisfaction with his endeavours to secure our safety and comfort whilst under his protection, and was sufficient to screen him from the displeasure of his chief the Sardar Mohammad Azim Khan. Bābū Jān received a rifle and a turban. The latter he did not notice, but with the rifle he was evidently greatly delighted, though he showed few outward signs of his satisfaction. After minutely examining the weapon for a few moments, he got up, as if fearful of losing the prize, and with eyes glistening with delight, bade us farewell in his rough and independent manner, and committing us "to the protection of God," in the ordinary parting phrase of the people, "Ba amān i Khudā," at once set out for his far-off mountain home, with a few henchmen as a body-guard. This man was a fine specimen of an Afghan highlander, and his bold bearing and unpolished frankness prepossessed us in his favour, especially as in our relative positions he was constrained to treat us with deference. But one felt inclined to shudder at the bare idea of falling into his power as an unprotected traveller in the wilds of his own mountain home; for there was a savage fierceness in his looks, heightened by the fire of his piercing eyes, that declared him to be a merciless ruffian within the pale of his own authority.

On leaving Khūshī, our road for the first four or five miles traversed the stony plateau on which we had been encamped. The surface of this plateau, which gradually sloped towards the Logar valley, was strewed with flints, and was variegated by a profusion of wild-flowers, among which were noticed the red and yellow tulips, two or three varieties of orchis, a variety of lycopodium bearing a yellow flower, also thistles, mulleins, and other herbs commonly met with in England. Besides these,

the common wormwood (*Artemisia Judaica?*), a species of wild rue (*Peganum Harmali?*), and a short spiny bush bearing pink flowers and belonging to the clove order of plants, together with a few other species which were not recognized, extended in small detached patches all over the plain. The wild rue, called "harmal" in the vernacular, and "sipand" or "ispand" also by the Afghans, is in common use among the people as a domestic remedy for a variety of ailments. The seeds, and, in fact, the whole plant, is often burnt as incense to drive off evil spirits, &c. This herb has a heavy, disagreeable odour, which taints the atmosphere around when trod on or otherwise bruised.

At Hisārak our camp was pitched on ploughed ground between the village and the river bank. The Logar river at this point is a narrow and sluggish stream. It rises in the hills to the south-west, near the Ghazni high ground, and meandering through the valley of its own name, flows northwards towards the Kabul river, which it joins near the city of that name. The stream is at this season of no great depth, has a firm pebbly bed, and is fordable in most parts of its course. During the rains, however, the volume of its waters becomes greatly increased, and the stream also flows with more than usual rapidity, owing to the numerous freshets it receives from the hills around. The country around Logar is altogether mountainous, though the plain itself is a flat open expanse of irregular form. Towards the south it stretches away for fifteen or sixteen miles, when it is shut in by hills, whose terminal spurs encroach on the plain and there end in low ridges that gradually merge with the level country. This tract, though apparently a barren waste, furnishes excellent pasture for the flocks of the nomads, whose black tents dot the surface in all directions. It also produces quantities of

the rhubarb-plant, which will be noticed more particularly hereafter.

On the western bank of the river, the surface is rapidly curtailed by low stony hills that have hardly any vegetation, and present a dreary and uninteresting aspect, which is not relieved by the few scattered "khinjak" trees (*Pistacia khinjak*) that dot the surface here and there in small clumps, but contrast remarkably with the distant and lofty mountains of Lughmān, the snowy peaks of which, glistening in the sun, relieved the otherwise monotonous character of the view. The country on either bank of the Logar river, for an average breadth of perhaps three or four miles, is very densely populated, and is laid out in one mass of vineyards, orchards, and cornfields, in the midst of which, in close proximity to each other, are scattered the numerous little fort-enclosed villages of its inhabitants.

At Hisārak we met our new escort, consisting of three or four companies of a regular Afghan regiment, and a body of irregular cavalry, numbering perhaps eighty horsemen. These troops were part of the force belonging to the Sardar Sher 'Ali Khan, the Governor of Ghazni, and who, at this time, was at the court of the Amir at Kabul.

The infantry were a fine set of young men, and appeared more quietly disposed than those with whom we had lately parted. They were dressed in a drab-coloured uniform of European pattern, though the material was of home manufacture and called "barak" and "shūturi," according as it was made from sheep's wool, or camels' hair.

The cavalry troops, as their appearance led us to expect, proved a ruffianly set of marauders, and we heard daily complaints of their cruelty and violence towards the village people on our line of march, from whom,

without any recompence, they exacted whatever their acquisitiveness or lusts led them to desire. Truly these men are a curse upon the country they are supposed to protect; and under the influence of their position as soldiers of the State, commit the most lawless excesses without fear of retribution, for their officers, as a rule, share the spoil gathered by those they command. A handsome youth or maiden, kidnapped from the home of some unfortunate villager, usually suffices to win them over to wink at the excesses committed by their troops. But generally the officers themselves set the example to their men. Our Nazir Walli Mohammad, whilst bustling about in his usual noisy manner to secure provisions for our camp, always took care to indent on the villagers for a much larger supply than was actually required. The surplus he appropriated for himself, and had actually a string of some twenty camels to convey away to his home his ill-acquired gains. This he was easily enabled to do, as it was the Amir's command that our camp should be supplied with all the necessary provisions from the nearest villages, free of all charge, as we were his honoured guests. The Nazir himself was the judge as to the amount of "necessary provisions." It was also broadly hinted that the Sardar Mohammad 'Umr Khan was not quite innocent of receiving a share of the booty collected from the unlucky villagers of Logar.

From Hisārak, marching along the course of the Logar river, which we crossed several times *en route* by rustic bridges, the Mission reached Tangi Wardak in two marches. Throughout this route, which was only eighteen miles, our road led through cornfields and orchards, and by villages that followed each other in succession without a speck of uncultivated ground intervening. At Tangi Wardak, the valley, as the name of the locality

implies, becomes narrow, and the bare craggy hills on either side are hardly half a mile asunder.

Logar is a well-cultivated and densely populated valley, inhabited by several different tribes, who are more or less at enmity with each other, and hence the warlike appearance of their abodes. Of Afghans, there are families of the Ghilzai and Mahmand tribes. The Tājīk and Kazzilbāsh inhabitants are Persians, or of Persian origin, whilst the Wardak tribe (who occupy the narrowest part of the valley) is of Arab descent, being "Sayads," or descendants of the Khalīfa 'Ali, the son-in-law of Mohammad. There are, besides these, many families of Hindus scattered through the district as shop-keepers and general traders.

The Logar district produces corn in great abundance, and, together with Ghazni, is one of the principal granaries of Kabul. It also produces great quantities of apricots and grapes, both of which are extensively exported to Hindustan. The vines in this district are cultivated in the same manner as in Turkey, and differently from the method usually adopted in other parts of the country. Here, instead of being grown in deep trenches, and their branches supported on the intervening ridges of earth, or on frameworks of wood, the vines are planted in regular rows, and trained like bushes by pruning and clipping their branches and tendrils. The grapes are chiefly of the varieties known in the country by the names of "Hussainī" and "Shaikh-khalli." They are gathered before they are quite ripe, and packed in "drums" of poplar wood between layers of cotton wool, and in this state exported to Hindustan. So great is the trade in these fruits that the poplar-tree is regularly cultivated in copses for the supply of the material for these "drums." The trees grow to a great height, and very straight, and no

branches are allowed to grow except near the summit. About the eighth or ninth year the trees are fit to cut down. The wood is very white and soft, and from want of durability is never used for building purposes when other timber is procurable.

Besides these fruits, all the vegetables commonly met with in England, except the potato, are largely cultivated; and among others, a kind of leek called by the natives "gandanna." The leaves of this plant are used as a vegetable in these parts, in the same way as spinach is with us. The plant is perennial, and cultivated in a peculiar way. The roots are never dug up, but the leaves are cut away two or three times in the year, a new crop succeeding in due course of time after each cutting. In the spring and autumn the surface earth is carefully turned, mixed with a top-dressing of manure, and freely irrigated. Some of these gandanna beds continue to yield for an astonishing number of years. In Logar we were credibly informed that several fields of this vegetable were twenty-five and thirty years old, and that in Kabul there is still flourishing a field of gandanna which was sown in the time of Nadir Shah, upwards of a century ago! Clover and lucerne are extensively grown in Logar as fodder. The crops, after being cut and dried, are rolled into thick cables, and thus stored for winter use.

During our march through this district our camp was daily supplied with quantities of rhubarb, of which our troops and camp-followers consumed several bullock-loads, both raw and cooked. Rhubarb is a very favourite article of food amongst the Afghans, by whom it is eaten both in the fresh and preserved state. In the former case it is as often eaten raw as cooked, but in the latter it is only added as a relish to other dishes, meat or vegetable. The plant is never cultivated, but grows wild

on the neighbouring hills and in the stony soil at their base; and in these localities it is collected by the neighbouring villagers, who bring it into the populous districts for sale. We met with the plant in two forms: In the one, the leaf-stalk was greenish red externally, coarse and stringy within, and altogether extremely acid and disagreeably bitter. In this state the rhubarb is called "chūkrī" by the natives, and it is simply the natural condition of the plant. The other form was quite different from this. The stalk was white and smooth, very juicy, and of a pleasant sub-acid taste. This is called "rawāsh," and is the blanched leaf-stalk of the wild plant. This condition is produced artificially by the villagers, who, in the spring, when the leaves are just commencing to sprout, cover them over with a heap of loose stones and gravel, so as to shut out the access of light. This "rawāsh," when cooked, has a delicate flavour, and is much superior to the rhubarb commonly met with in England.

The medicinal properties of the root of this plant were not at all known to the people, who, from the effects of their way of consuming this delicacy, fancied I was confounding the stalks with the roots of the plant in my inquiries on this subject. I succeeded in getting samples of the roots. They were of a light spongy texture when dry and inert; and must have belonged to a plant of a different variety from the one that yields the rhubarb which is supplied as a drug to the European markets.

During our short march through Logar we experienced cloudy weather, and several showers of rain fell. At intervals, however, the clouds cleared away for awhile, and then the sun shone out with a degree of heat that was uncomfortable.

As usual, my tent was besieged from morning till dusk by crowds of applicants for medicine, &c. The people

suffer greatly from intermittent fevers and rheumatism. And it is said that during the autumn months a great portion of the population is prostrated by a malarious fever complicated with inflammation of the liver. Nevertheless, as a mass, the people have a healthy and robust look. They are, for the most part, occupied in the culture of their fields and orchards. In some of the villages they manufacture a coarse material from the wool of the "barrā" sheep, and which goes by the name of "barak." In others, they make a porous kind of earthenware water-jug, called "surahi." These are much esteemed, as they keep the water cool by means of the evaporation going on at the surface of the vessel. Great numbers of them are carried from this place to Kabul, and especially from the village of Pādshāh Khāna, which is noted for the excellence of those made by its potters.

The people of Logar, though so constantly at enmity with each other, for the most part moved about unarmed in their fields, and, on the whole, appeared more friendly-disposed towards us than the tribes holding the country we had lately passed through. Many of the peasantry, on the plea of speaking to me in private about their ailments, seized the opportunity to laud the merits of the British, and to lament their departure from the country, saying that they only knew what justice and liberty was during their temporary stay in the country, and wound up by exclaiming, "God speed the day of their return!" Many of the families settled in this district have one or more of their members in the military service of the British Government, and they are mostly to be found in the ranks of the Punjab Irregular Force. As an instance of the gratitude with which some Afghans remember their former commanders and benefactors, I may here relate an incident that occurred

during our first march in this district. On passing one of the numerous roadside villages a few miles beyond Hisārak, one out of a crowd of spectators who were gathered at its gateway (and who had formerly been a sipahi in the "Guides"), on seeing Major Lumsden, at once recognized him as his former commandant, and, darting across the road, in a moment seized his stirrup and commenced kissing his feet. He was instantly pounced on by the horsemen around us, and roughly jostled off the road, receiving several severe blows for his pains, under the supposition—and a very natural one it was—that he was a fanatic, and intended mischief. The man, however, followed our party into camp, and then made his respectful "salām" to Major Lumsden, saying he was glad to see him again, and as he had once "eaten his salt," was still his grateful and obedient servant.

April 6th.—Tangi Wardak to Haidar Khail: distance twelve miles.—Beyond Tangi, the Logar valley narrows into a defile flanked by low hills of bare rock. The hills are of very irregular outline, and in some parts hardly a couple of hundred yards apart. From Tangi the first four or five miles of our road led through this defile, along a watercourse that was cut in the slope of the hilly ridge that bounded the valley towards the north, and the banks of which were flanked by rows of willow and "sanjit" trees. The latter is a very handsome tree with silvery leaves and a sweet-scented yellow flower, which is very diminutive, and grows in clusters. The tree is a species of Elæagnus, and its fruit is an edible fleshy mass with a hard solid stone in its centre. It is of a red colour, about the size of a cherry, and is a common article of diet amongst the natives both in the fresh and dried state. We saw several of these trees in the deep glens traversed after descending from the

high ground about Hazrah, but as they were not in flower they could not then be recognized. Although at Tangi the valley is so narrow, it is nevertheless covered with one mass of cultivation and villages. Many of the latter are built with great neatness and regularity, and resemble miniature forts.

Beyond the Tangi defile the road passes over a series of ascents and descents, and conducts on to the high table-land of Ghazni, near the village of Shaikhābād, and there joins the high road between the cities of Kabul and Ghazni. Arrived on this road—the first real road we had met with since entering the Afghan territory—and turning our backs on Kabul, the Mission proceeded towards Ghazni, and after marching a few miles encamped at Haidar Khail, a village notorious for the audacity and skill of its robbers.

Soon after we reached the shelter of our tents a heavy thunder-storm with torrents of rain burst over our camp. Towards evening a strong and bleak north wind set in, and dispersed the clouds, but the night air was cold and frosty.

Owing to the unenviable notoriety of the villagers, and as a precautionary measure, double sentries were posted all round our camp. But, fortunately, either owing to their vigilance or the want of enterprise on the part of our neighbours, none of our party suffered any loss through their acquisitive propensities, or their disregard for the laws of *meum et tuum*, with which they are libelled by the public.

April 7th.—Haidar Khail to Swara: distance fifteen miles.—Tents struck at five A.M., and allowed an hour to stand and dry, for, being wet with yesterday's heavy rain, they were frozen stiff this morning. This march was a gradual and easy ascent all the way by a good military road that traversed the brow of a long and regular

mountain ridge. On the east, or left of the road, the country slopes away in an easy ascent for about a couple of miles, and then rises abruptly in low hills or peaked eminences, towards the summits of which the furrows on the surface were filled with snow, whilst patches of the same emblem of winter were scattered about on the shady parts of the hills. Towards the west, or right of the road, the ground sloped rapidly away to a deeply situated valley, in which flows a small stream called Shanīs. Beyond this again the land rises in lofty hill ranges, which stretch into the Hazārah country, and there mingle with the sea of mountains composing that territory. In the nearest of these hill ranges there is said to be a lead mine at a place called Nekpai Kohl; and antimony in the metallic state is also said to exist in the same neighbourhood.

During this morning's march the air was intensely cold, and by the time we reached our camping-ground, though it was ten o'clock, our hands and feet were quite benumbed. The whole country wore a bleak and desolate aspect, as if empty and deserted. This was owing to the season and the elevation of the country, which is somewhere between eight and nine thousand feet above the level of the sea. A few months later in the year the entire aspect of the country becomes changed, and contrasts remarkably with the present dreary, wintry look of all around. In the summer the country on the east, now an apparent stony waste, becomes covered with grass and a multitude of herbs, that afford pasture to immense flocks of goats, and sheep, and herds of cattle and camels. In like manner the country on the west, which at this time is mapped out into bare fields of ploughed land and dotted with forlorn-looking villages, presents an unbroken surface of corn-fields and fruit-gardens, irrigated by numerous artificial

streams that are brought down from the high land above. The produce of grain here is so abundant that this region is reckoned the principal granary of Kabul. The artificial streams alluded to are called "Kāraiz." They are very numerous here, and cross the high-road at short intervals in their course to the fields they irrigate.

At Haidar Khail we saw several jerboas, and tried hard to catch some of them with the aid of dogs, but they proved much too nimble for us and our helps, although only lately awake from their long winter sleep. These little animals, called "mūsh i do pa," or "the two-footed mouse," in the colloquial Persian, are about the size and colour of a rat, have short fore-paws, long hind legs, and a long tail with a tuft of hair at its tip. They progress by jumps with extreme rapidity when frightened: They are very abundant in this region, and prove most destructive to the crops, on the roots of which they subsist. In the autumn they retire to their holes in the earth and pass the winter in a state of profound torpidity, a phenomenon the natives cannot understand; and consequently they regard the animal with superstitious awe and veneration.

At Swara the country wore the same dreary and desolate aspect as that around Haidar Khail; and though an extensive surface had been passed over by the plough, not a sign of the spring crops was to be seen. A few crocuses, tulips and blue flags, and other species of the lily tribe, were scattered about on the gravelly soil around our camp, and their beautiful fresh flowers indicated the approach of spring. But there were still, however, many snow patches and drifts on the high ground overlooking our position, and we were informed that the site of our camp had only parted with its winter mantle some ten days or a fortnight previous to our arrival.

At this place many of our escort fed their horses on

dry fodder, called "komal." It was composed of a variety of marjoram and an umbelliferous plant, probably a variety of prangos. Both these plants abound on the neighbouring heights, and are collected and stored by the villagers as winter food for their cattle. On the return of the Mission by this route a couple of months later in the season, both of these plants were in full flower and very abundant, the marjoram, indeed, so much so as to give the hills a distinctly red colour. Besides these, the absinth and wild rue were very plentiful all over this region.

April 8th.—Swara to Ghazni: distance twenty-two miles.—For the first five or six miles the country rises by a gradual ascent, and is of similar character to that traversed in yesterday's march. Beyond this the road descends through the narrow gorge of Sher-dahān, at the entrance to which is built a substantial guard-tower, and conducts to a level plateau of considerable extent enclosed by hills. The road crosses the centre, and then by an abrupt descent conducts over a second though less extensive plateau, which stretches away to Ghazni.

The Sher-dahān, or "Lion's-mouth" gorge, at its entrance from the north, is about nine thousand feet above the sea level, and extends southwards for about a mile and a half by a somewhat rapid descent between low, rocky ridges of hill, which in most parts of its course are hardly more than forty or fifty yards apart. During the winter months this pass is entirely blocked up with snow, and the communication between Ghazni and Kabul is impossible except to foot-passengers, who can effect the journey by traversing the crest of one or other of its bounding ridges; but even this is a very difficult task, and is at all times attended with much hazard. This site is the highest ground on the route between Kabul and Kandahar, and from it the country slopes

down to each of those cities. It may be taken, with the range of hills proceeding east and west from it, as the watershed line between the countries of Kabul and Khorāssān.

Beyond the Sher-dahān pass we traversed the plateaux already mentioned, and passing close under the fortress of Ghazni, encamped on a sandy and gravelly flat about three miles to its south-west. Shortly before we reached Ghazni we passed close by the garden of the tomb of Sultan Mahmūd (Roza i Sultan Mahmūd), in which in former days stood the celebrated mausoleum of the renowned founder of Ghazni and its race of kings. This tomb, which has always been held in the greatest veneration by the people, and was at one time regarded as a sacred sanctuary for criminals, was desecrated by the British before their final departure from the country in 1843; and its celebrated gates of sandal-wood were deported into Hindustan as a trophy of vengeance. It is now, like everything else connected with Ghazni, a wretched and forlorn-looking place; the site of the tomb itself is marked by a heap of rubbish and the *débris* of walls, from the midst of which rise a few decaying and crumbling domes of unbaked bricks; whilst the garden, which is well stocked with fruit-trees, is tended by a few naked and mud-besmeared "fakīrs," or religious devotees, who, on the produce of its fruit and the earnings of their religious avocations, manage to eke out a scanty subsistence, with which they are content to grovel in filth and wretchedness for the sake of the deference and superstitious homage they exact from their fellow-countrymen.

Beyond the Roza i Sultan Mahmūd (around which is clustered a multitude of other tombs and sacred shrines of greater or less note) and the fortress, are the celebrated "Minars of Ghazni." These are two lofty towers



GHAZNI FROM THE SOUTH WEST

of red brick, about three hundred yards distant from each other, and are said to mark the limits of the public audience hall of the Sultan Mahmūd. One of them (that nearest the city) appears to be of older date, better material, and finer workmanship, than the other. Both are built of small flat red bricks (which have stood the wear and tear of centuries with wonderfully slight deterioration), and are covered towards their basements with ancient Arabic inscriptions, the letters of which are formed by a clever disposition of the bricks used in the building. The best proof of the excellence of the workmanship and material of these minars, is in the fact of their good state of preservation after braving the vicissitudes of many centuries, and withstanding uninjured the shocks of the earthquakes, which are said to be of frequent occurrence in this country. Besides, the minar farthest from the city is pierced near its upper tier by a large round hole, said to have been made by a cannon-shot during the Chagattai Tartar wars—a shock sufficient to have brought down the superstructure had not the workmanship been of the very best kind.

The country in the environs of Ghazni is covered with orchards and cornfields, in the midst of which are scattered many villages. The fortress itself, which has been rebuilt on the foundations of the original ramparts, which were blown up and destroyed by the British army under Lord Keane in 1842, is a strong-looking place, and contains about three thousand five hundred houses. At the north angle of the fortress rises a high and commandingly situated citadel. This and the walls of the fortress, since their repair, are said to differ little from the Ghazni of former days and previous to the occupation of the country by the British. The whole place, however, in its *tout ensemble*, wears a faded and desolate look, and it is acknowledged that its prosperity and glory have

steadily declined since the days of Ahmad Shah Abdal; and now it is comparatively an insignificant place for a city and fortress of its proportions. Even its inhabitants have a look of wretchedness and poverty, and are remarkable only for their ignorance and superstition. They appeared to suffer greatly from fevers both of the intermittent and remittent forms. The latter are generally attended with hepatic disease and jaundice, and very often prove fatal. Ophthalmia and bowel complaints also are of frequent occurrence here, as well as another class of disease (which was met with in its most hideous forms) owing its origin to the degraded vices of the people.

There are no manufactures carried on at Ghazni, except that of the "postīn," or sheepskin coat. The chief trade of the place is in corn and fruits, and madder, all of which are largely produced in the district. Sheep's-wool and camel's-hair cloth are brought into the market here from the adjoining Hazārah country. The former, together with that produced in the Ghazni district, finds its way *viâ* the Bolan pass to Karachi, and thence to England, whence it is again returned in part in the shape of broadcloths. The latter are distributed all over the country, and also in the neighbouring provinces of the Punjab.

Ghazni is celebrated for the excellence of its apples and melons, both of which are supplied to the Kabul market in great quantities, together with apricots and corn. The madder grown here is almost all exported to the Punjab and Hindustan by both the Bolan and Khaibar routes. Tobacco and cotton are grown only for home consumption. So is the castor-oil plant on account of the oil yielded by its seeds, which is very generally used for domestic and, in a measure, even for culinary purposes.

The population of Ghazni is a very mixed community, and contains a large proportion of the Hazārah race, more, in fact, than are to be found gathered together in any other part of the country. There are, besides, Afghans of various tribes, both Durrāni and Bardurrāni, Tājīks and Kazzilbāshes, and though last named, by no means the least important or influential, are the Hindus—a thriving, or the only thriving, community, who monopolize the whole trade and money business of the district. But the trade of Ghazni is not nearly as great as it might be, and this is attributable to various circumstances, of which the principal are a want of liberal encouragement on the part of the rulers of the country, and the unfavourable situation of the city and its severe climate, owing to which last it is cut off from communication with the adjoining districts for several months of the year. The winter at Ghazni is described as a very rigorous season, and snow is said to fall so heavily as to prevent people from moving out of their houses for weeks together. It is reported that on more than one occasion the entire city has been buried and almost destroyed by excessive falls of snow. Even at the date of our arrival at Ghazni, the weather was cold and stormy, and the fruit-trees had only lately shown signs of returning life and activity. The corn crops, which are sown in the autumn months previous to the setting in of winter, were hardly six inches high, and the fruit-trees had still many unblossomed buds on their branches.

At Ghazni our party halted a day, in order to rest the animals. On the day after our arrival, a tremendous dust-storm, followed by thunder and rain, passed over our camp. The sky had been lowering and cloudy all day, and a high south-west wind was blowing with increasing force, till in the afternoon, somewhat suddenly, the atmosphere became darkened, and a loud sound of

rushing air indicated the near approach of a heavy storm. During this short interval the air felt as if rarified and insufficient for respiration, and both men and animals appeared disturbed and excited by instinctive efforts to escape the approaching tempest. At the first sign of the coming storm, most of our escort hastily struck their tents, and piling them over their bedding, &c., seated themselves on the heap, and with turban-enveloped heads and faces quietly awaited the (to them) well-known advancing dust-storm. During all this bustle and haste, which only occupied a few minutes, the horses neighed and pawed the earth with impatience, and, sniffing the now close at hand storm, snorted and screamed with fear. In a moment more it was upon us. The tents still left standing were blown down, whilst many of the horses, kicking themselves loose from their head and heel ropes, went rushing wildly through camp, biting and kicking each other in vicious passion, and adding still greater confusion to that already produced by the tumult of the elements. During all this a gloomy darkness overwhelmed the whole camp, and a fierce wind, carrying clouds of fine dust and sand along with it, impelled them with such force as to be quite blinding to the eyes and painful to the exposed portions of the body, whilst withal an indescribable confusion and Babel of voices prevailed. Men shouting at each other, horses screaming and fighting, shreds of tent-cloth or portions of horse-clothing blowing about in every direction, and above all, the howling of the storm, formed an indescribable scene of disorder and discomfort, which lasted for some ten minutes or more, and then gradually subsided, being followed by a temporary lull and a clearing of the atmosphere, after which a cold wind ushered in the rain that closed the storm, and laid the dust raised by it. During this interval, and before the rain reached us, the

whole camp was as busy as a colony of ants; one-half of them were occupied in re-pitching their tents, whilst the rest were engaged in capturing and picketing the loose horses; and this done, each individual set to work to rid himself of the dust with which he had become begrimed. The sensations produced by the dust-storm, while they last, are very trying and disagreeable. I noticed a peculiar oppression on the chest and sense of suffocation, as if the air inspired were not of sufficient quantity or density to fill the lungs. After these sensations had continued for a minute or two, a feeling of heat about the head, and a dryness of the air-passages, succeeded. These were, perhaps, simply owing to the quantities of fine dust with which the nostrils, mouth, and eyes were filled. But besides this, there was, I believe, some peculiar meteoric change in the atmosphere, which also had a share in producing these symptoms. The succeeding rain had a most delightful effect, and at once revived the feelings of faintness, and dispelled the uncomfortable symptoms above described.

April 10th.—Ghazni to Yarghatti: distance, eighteen miles.—Tents were down at 6.30 A.M., and marching shortly after, we arrived at our new camping-ground at about eleven o'clock. The morning air was extremely cold, and kept us shivering till the sun was well risen above the horizon. Our route lay across an apparently barren and sandy country, by a good military road, which at a distance of some eight miles or so skirted the hilly tract at the base of the Gal Koh mountains. This range, which forms the south-eastern portion of the Hazārah country, was entirely snow-bound in its higher and more distant ridges, whilst the lower ones were scantily clothed with forests, amongst which pines could not be distinguished at our distance. In the spring and summer months these hills are said to abound in a vast variety of

flowering plants, and from this circumstance derive their name of Gal Koh, or "Flower Mountain." They are annually visited by numbers of religious vagrants and devotees, who, in the recesses of its wooded glens and defiles, vainly search for the *buta i kimia*, or "philosopher's stone." I may here note that the terms *buta i kimia* literally mean "the plant of chemistry;" but they are used figuratively to denote the source from which an unlimited supply of gold may be obtained. It is a very current belief among the Afghans that their hills contain a plant into the composition of which metallic gold largely enters; and in support of this idea they always quote the fact of the sheep grazing in certain districts having their teeth covered with a bright yellow incrustation, supposed to be derived from this unknown gold-tainted plant. Be the truth of this as it may, it appears certain that gold has never yet been found in these hills, though sulphate of copper is in great quantity, especially in the hill *par excellence* named Gal Koh, whence it is carried by the Jāghorī tribe of the Hazārah people who inhabit this region to Ghazni, together with sulphur and metallic antimony, which are brought from farther in the interior of these highlands.

The prospect around Yarghatti is very dull and dreary. The country is singularly bare of timber trees, and even of brushwood, and this, combined with the stormy and cloudy aspect of the heavens, imparted a cold and cheerless appearance to the place. Throughout the day a cold and high west wind prevailed, and towards evening a succession of thunder-storms burst over the hills to the north of our position, and the continued and repeated rolls of distant thunder, with the vivid flashes of lightning, indicated that they were of some severity.

The crops in the country traversed in this day's march, though the country abounds in Kāraiz streams, are very

backward, and in most parts had not yet shot above the surface.

These Kāraiz streams are very common here, and are said to be the principal source of irrigation throughout the plain country extending from Ghazni to Kandahar, and onwards into the centre of Persia. They are truly the life of large tracts in the western parts of Afghanistan, which have no rivers or other natural streams of their own, and which, without the Kāraiz, would be mere uninhabitable and desert wastes. And this is actually illustrated in many localities where the Kāraiz streams, from some cause or other, have become exhausted. In such cases the lands and villages once supplied by them become deserted (the people seeking new abodes in some more favourable spot), and soon fall into decay, and merge in the desert from which they were originally rescued.

The Kāraiz is a subterranean aqueduct, connecting several wells, and conducting their united waters in one stream to the surface of the earth at a lower level. The object of this arrangement is to obviate the loss by evaporation, which, were the stream to flow for any distance over the open surface, would be so great that it would be mostly dissipated before it reached the fields it was to supply with water. The Kāraiz is thus constructed:—On the slope of some neighbouring hill, or on other rising ground, where it is supposed there are underground springs, a large shaft or well is sunk till it opens on one of these springs. If a sufficiency of water is indicated, the construction of a Kāraiz for its conveyance to the desired spot is determined on, and the work is commenced on the site where it is intended that the water shall issue on the surface. At this spot a shaft of three or four feet in depth is sunk; and at regular intervals of twenty, thirty, or more paces from this, in the direction of the hill or other site, where, by the sinking

of the first shaft, it has been previously ascertained that water will be obtained, a series of similar shafts or wells is sunk, and they are all connected together by tunnels bored from the bottom of one shaft to the base of the one next above it, and so on, up to the shaft first sunk over the spring from which the water is to be drawn away. The depth of the shafts gradually increases with their distance from the one near the spot at which the stream is to issue on the surface, and in proportion to the slope of the ground and the number of the shafts. The length of the Kāraiz depends on the supply of water obtained, and the distance of the springs from the site selected for habitation or cultivation. From the shaft sunk near the land to be irrigated the water is conducted into the fields through a tunnel which, commencing at the base of the shaft, opens on the surface by a small aperture at about twenty or thirty feet distance, and from this point the water flows onwards in a narrow and shallow stream along a superficial trench that winds through the fields. The position of the shafts is marked by circular heaps of earth excavated from them and collected on the surface around their openings, which are usually closed over by a roofing of beams and matting, covered with earth. These coverings are removed at intervals of a couple of years or more, according to circumstances, for the purpose of clearing out the shafts and tunnels (which are mere excavations of the soil, without the aid of bricks and mortar), which become coated with a more or less thick deposit of earthy matter from the streams flowing through them. In many instances these streams are highly impregnated with soluble earthy and alkaline salts, and sometimes are so brackish, owing to the large proportion of nitre held in solution, as to be almost unfit to drink. Some of these streams hold in solution large quan-

tities of carbonate of lime, which is often seen deposited around the apertures from which they issue on the surface in the form of a firm crust of lime mixed with clay and other salts, derived from the soils the water passes over. Some Kāraizha (plural of Kāraiz) afford a constant stream of water for ages, whilst some, on the other hand, become exhausted ere they have yielded a return commensurate with the cost of their construction. The oldest Kāraiz in Afghanistan is at Ghazni, and is said to have been constructed by the Sultan Mahmūd Ghaznawi, whose name it bears. This Kāraiz, which is said to be upwards of twenty miles in length, is now, therefore, nearly eight centuries old, and has for this long period watered the garden in which lies the tomb of its constructor, with the fields in its vicinity.

These artificial sources of water supply are occasionally, though seldom, constructed at the expense of the government of the day; sometimes at the cost of some philanthropic noble of the land. Now, however, the one is of as uncommon occurrence as the other, the race of philanthropists being extinct in Afghanistan in these degenerate days. In most instances, they are constructed at the expense of the villagers, who, themselves and their posterity, are to profit by their use. In the first place the cost of construction is divided equally amongst the originators, or proportionally according to the circumstances of relative numbers and the labour contributed by each towards the execution of the work; the use of the water is in like manner distributed in proportion to the share of each in the construction of the Kāraiz. The usual method of dividing the water supply is to allot the entire stream for certain periods, generally of twelve hours each, to the respective partners in the Kāraiz. These again often divide the stream amongst their sub-partners, whose fields all adjoin each other, by passing it off in

different channels (cut in a few moments by trenching the soil), into which the water is measured off in equal portions through holes, about an inch or an inch and a half square, cut in a board which is fixed in the water-course at the spot where it is to be subdivided.

The infringement of previously arranged stipulations for the division of the water is the constant source of disputes and misunderstandings amongst the owners of the Kāraiz. Very frequently these quarrels end in bloodshed and the estrangement of families, and even tribes, of whom the weaker party in the affray is often forced to leave the village and seek an abode elsewhere.

I may here mention an incident in point, which occurred shortly after our arrival at Kandahar, in a village a few miles beyond the suburbs. The story, as current in the town, was to this effect: One of a party of six, who was to have had the sixth portion of the stream for his share during twelve hours, the most of the time chiefly during the night, had reason to suspect that his neighbour had stopped the supply during the hours of darkness, by plugging with a lump of clay the hole through which the water passed. He taxed him accordingly with the unfair act, and was met with a denial and an abusive retort; words ran high, and presently both parties, in the height of their passion, rushed to their houses for their arms, with which it is the usual custom to settle disputes in this country. In a moment each of the belligerents was joined by his immediate friends and relatives, and a general *mêlée* ensued, in which some ten or twelve men were wounded, and three killed on the spot, and amongst them the originators of the fight.

From Yarghatti, the Mission marched by three stages to Mūkkur, encamping at that place on the 13th April. The distance is about forty-two miles, and the road

skirts the whole way the hilly tract lying at the base of the Gal Koh range of mountains. Throughout this extent the country has much the same appearance as that traversed from Ghazni to Yarghatti. It may be described as an open and elevated table-land, with an undulating surface that declines gently towards the west. The high-road across this tract is traversed at intervals of a few miles by Kāraiz streams on their way to the fields and villages that dot the surface on either side. At this season the crops had hardly commenced to show themselves much above ground, and consequently the villages—which, by the way, are at much more distant intervals from each other than those in the habitable country lately traversed—appeared like cheerless and deserted habitations in the midst of a stony wilderness: for, owing to their distance from the high-road, we saw none of their inhabitants. In some parts, indeed, this was actually the case, and we passed three or four villages a little way off the road which were crumbling in ruins. These, we were told, had been abandoned some few years ago, owing to the drying up of their Kāraiz streams. The principal crops raised in this district are corn and madder, and most of the villages are also surrounded by fruit-gardens, which, owing to the backward state of the season, are still bare of foliage. The principal fruits are apples, pears, apricots, almonds, and pomegranates. The last, however, are not very abundant.

At Mūkkur the country wore a more cheerful and diversified aspect. Villages and cultivation were more abundant, the crops were well advanced, and the general surface was covered with verdure, which afforded subsistence to the flocks of the nomad Ghilzais, whose encampments of black tents we could descry in the distance, occupying the sheltered hollows on the surface of the ravine-cut tract skirting the base of the hills, which,

near Mūkkur, approach each other, and considerably curtail the width of the plain.

Our camp at Mūkkur was pitched on a grassy meadow, between the village of that name and a high rock, that, rising up at a few hundred yards to the north, overlooked it. At the base of this rock is a pool of water supplied by six or seven springs, which are said to be the source of the river Tarnak. On the borders of the pool is a thick clump of willow and ash trees, under the shade of which is a zīārat, or sacred shrine, dedicated to the memory of Shaikh Mohammad Rawānī, a celebrated saint of this place, who died some centuries ago. At the summit of the rock, which overhangs the pool, is a rival shrine, which commemorates the fame of one Khwājah Biland Sāhib. It is said to be a favourite resort of the "Jinns" and "Parīs," who, the villagers gravely aver, meet in it for a musical concert every Friday evening, the sound of their voices and "nagārah," or drums, on these occasions, being heard throughout the night. This zīārat is surrounded by a cluster of khinjak-trees (a species of the pistacia), and the soughing of the wind through their branches is probably the origin of this superstitious belief, on account of which the shrine is untenanted, and, through fear of the Jinns and Parīs, never visited at night. The pool at the base of the rock abounds in trout, which are held sacred, and are therefore unmolested. They are consequently very tame, and grow to a great size. Our Chief and his Assistant plied their rods for some hours in the afternoon, and succeeded in hooking a great number in a stream beyond the sacred limits. Some were offered to our sipahis, but they, through fear of desecrating the shrine where they had been performing their devotions a few hours before, declined accepting them, excusing themselves on the plea that they were very "garm," or "hot

diet," and hurtful to the digestive powers on the march.

During the night of our encampment here a tremendous thunder-storm burst over our camp, and so thoroughly drenched our tents, as to necessitate a delay of three or four hours next morning to allow of their drying a little. Such storms are described as of frequent occurrence here —a piece of news that relieved us from all anxiety on the score of this tumult of the elements being quoted as a mark of the hostility of the Jinns and Parīs towards the infidels (Kāfir), by which complimentary term the natives styled us in conversation amongst themselves.

April 14th.—Our tents having dried sufficiently to admit of being laden on the baggage ponies and mules, were struck at about ten o'clock, and shortly after we all moved forward in the usual order of march; the tents and baggage preceding our party by a quarter of an hour or twenty minutes. After travelling some twelve miles we found our camp pitched on the Ķāraiz i Arzbeghi, near the village of Gholjan, at about one o'clock. At the different camping-places between Ghazni and this, our camp has always been pitched on one of these streams; and a decided difference in the qualities of their respective waters was noticed, especially by the troops of our escort, and they are generally excellent judges of the good or bad qualities of the water they may have to drink. They pronounced some as good, and others as hurtful and inducing colic. Individually we did not suffer from the use of these different kinds of water, though we noticed that in some places the water we had to drink was more or less brackish, or had an insipid mawkish taste, conditions which warned us to content ourselves with the smallest possible quantity of it, after previous boiling. The water of the Arzbeghi Kāraiz was not bad, but it was devoid of the fresh taste

of pure water, and had instead a slightly insipid flavour, as if it held in solution a small quantity of nitre.

The road from Mūkkur to Gholjan, which led through a hill-bound and grassy tract, was not nearly as heavy as was to be expected from the abundant rain that fell last night, and this was owing to the gravelly nature of the soil, the rapid decline of the country towards the west, and to the number of ravines that intersected it and conveyed away the drainage from the adjacent hills to the river Tarnak.

On this march we passed a large Kāfila, or caravan of camels, a few of which only were laden, and these with bags of pomegranate rinds. They were returning to Ghazni from Kandahar, to which place they had conveyed supplies of corn from the former city. The "Kāfila-bashi," or leader of the caravan, gave us most melancholy accounts of the suffering at Kandahar through the famine, which had visited the district some six weeks since, and was now at its height. He also told us that the people were in a very excited state, expecting an advance of the Persian army upon the city from the west, and a British army from the east. The news of our approach towards Kandahar had long preceded us, and, owing to the greatly exaggerated accounts of our numbers, had frightened the grain-dealers into hiding their stores of grain, so as to meet the calls they shortly expected for the British army, to the great injury of the already starving population. The small guard of cavalry and infantry of the Guide Corps, hardly numbering fifty men, had been magnified into whole regiments of cavalry and brigades of infantry by the reports of travellers who had passed us on the line of march. These exaggerated statements will, perhaps, in a measure, account for the small number of peasantry we met at our different encampments, they probably having removed their families, &c. to a

distance from the high-road through dread of being taxed with supplies for the army they were led to expect would eat them out of house and home.

The country around Gholjan is an open plateau, skirted by low hills. There is a good deal of cultivation over its surface; but the ground near the hills is waste land, and, at this season, was beautifully chequered with the varied hues of tulips, orchids, and blue flags, in full flower. On the summit of one of the conical hills, a few hundred yards south of our camp, are a couple of stone pillars, which are said to mark the site of a pyramid of Ghilzai skulls deposited here by Nadir Shah, after his defeat and slaughter of that tribe towards the close of the first half of the eighteenth century, when he entered on the conquest of Afghanistan.

April 15th.—Gholjan to Momin Kila: distance, fourteen miles.—Tents struck at daylight, and the Mission on its onward march soon after. The morning air was cold and frosty, and a cloudy sky overhead threatened rain, which actually commenced falling ere we reached the shelter of our camp, and, afterwards, continued a steady downpour throughout the greater part of the day. Towards evening a high and keen west wind set in, and, dispersing the clouds, revealed the hills around, covered with a thin layer of snow. Our road on this march led over a wilderness of undulating character, and traversed with ravines at about four or five miles' distance from the right bank of the river Tarnak, along the course of which are many villages and much cultivation. This desert tract extends for some ten or twelve miles, till it rises into the hills that form the north boundary of the valley of the Tarnak. It is more or less covered with a brushwood of tamarisk-bushes, wormwood, wild rue, several varieties of astragalus and other leguminous plants, which are called "karkanna" by the natives, because

they are thorny. In the hollows on the surface were scattered, in detached clusters, the small black tents of the Ghilzais, whose immense flocks of goats and sheep swarmed over the plateau. The sheep were all of the fat-tailed variety, and, strange to say, with very few exceptions, all of the same rufus-coloured wool. Near some of these flocks we saw herds of ravine deer grazing unconcernedly, as if they viewed the sheep and goats as legitimate sharers with themselves in the produce of the wilderness. We were told that these deer not unfrequently got mixed up with the flocks of goats and sheep, with whom they share the pasture on these barren wastes, and when penned with them for the night are easily captured by the shepherds, who lose no time in making venison of them. On this march we met another large Kāfila of unladen camels returning from Kandahar to Ghazni, having conveyed corn from the latter to the former place. Most of these camels were magnificent specimens of their genus, and had a far superior look to the bony and ungainly-looking brutes met with in Hindustan. They were said to be of Turkistānī breed, and to have come originally from Balkh; but they were different from the regular Bactrian camel, inasmuch as they only had one hump, and were, properly speaking, a variety of the dromedary. They were very handsome animals, and had massive shoulders and broad chests covered with thick, curly, shaggy hair; the head was well shaped and neatly set on the neck; and the round black eyes, from their size, prominence, and brightness, gave their owners a look of great docility and sagacity. Their gait was free and easy, and they stepped slowly along, with an air of confidence and importance, and as if fully aware of their wonderful strength and powers of endurance.

At Momin Kila we were met by Mirza Khindād Khan,

the private secretary of Sardar Fattah Mohammad Khan, the governor of Kilati Ghilzai. He had been sent forward by the Sardar to meet us and welcome us into the district under his master's rule. He was accompanied by a small guard of infantry soldiers of the regiment belonging to Fattah Mohammad Khan, and brought us a present from the Sardar, consisting of a fatted calf, a loaf of white sugar, wrapped in blue paper, and marked "Boston, U. S.," and three sperm candles of odd sizes. Mirza Khindād Khan is a jovial old man of about fifty-five years of age, quite grey and toothless. Nevertheless, he had a sharp and clear intellect, and was constantly chuckling at his own jokes and witticisms, whilst every minute or so he replenished his capacious nostrils with a fresh pinch of snuff—a habit in which, by the way, most Afghans brought up in the cities indulge to excess. He knew a good deal of the British through a long residence at Ludianah, and was, in consequence, quite at home with us in a few minutes. Throughout his visit to us he was in a most cheerful mood, and, before leaving, told us he had just been married to his fourth wife, a young girl of twelve years of age, and took the opportunity to ask me to favour him with some medicine that would make him a young man again. I may here note that I was subsequently tormented by such requests, not only by those advanced in age, but also by a great number still in the prime of youth or manhood.

April 16th.—From Momin Kila, the Mission reached Kilati Ghilzai by three marches, and there halted a day to rest the animals: distance, about forty-five miles. For the first march, as far as Tāzī, our road was along the right bank of the river Tarnak, which, in this part of its course, is a noisy and muddy stream, about fifty or sixty feet wide, with banks one-third that height. At

short intervals along the course of the stream weirs had been thrown across, and the waters above them were led off into the adjacent fields by cuttings in the banks.

Beyond Tāzī, up to Kilati Ghilzai, the road left the river, and lay across a bleak and barren wilderness, the surface of which was undulating, and traversed in all directions by numerous ravines, whilst the general character of the country was much the same as that between Ghazni and Mūkkur.

During our early morning marches across this desert tract, a bitterly cold west wind blew straight against us, and continued with considerable force till the sun had attained to some height above the horizon. This wind, we were told, usually prevails at sunrise, and for an hour or two after, all over this region during the spring and summer months. But during the autumn and winter it blows with equal violence from the east or opposite quarter, and often drives before it considerable drifts of snow far beyond Kilati Ghilzai, on to the plain of Kandahar. The former, as experienced by us, was certainly a most trying wind; for, apart from its frigidity, it carried along with it particles of sand and gravel, which it impelled with painful force against the face and exposed portions of the body, and proved especially distressing to eyes unaccustomed to be smothered with dust.

Between Sar-i-asp and Kilati Ghilzai, our party struck off the high road, and, accompanied only by a few horsemen, rode some miles across the country with the Chief's English-bred greyhounds to give them a run after some ravine deer which we had espied in the distance. After moving on a little off the road, we entered on a ridgy country, the surface of which was covered with sharp stones and loose gravel. Here and there it supported

small patches of brushwood, in which were numbers of tortoise and lizards, and from which we started several hares and foxes. But as we were intent on the yet distant deer, these latter were allowed to escape unmolested.

In the hollows between the ridges we passed several "kochi," or nomad encampments, in which we found only women, who were occupied in their usual domestic duties, either making cheese and "krūt," or weaving the coarse goats' or camels' hair cloth, of which their black tents are composed. A little distance beyond these, reaching the crest of an undulation of the surface, we suddenly came on a herd of some ten or twelve gazelles, or ravine deer, at which the greyhounds were slipped in a twinkle. At the first rush, a couple of hinds became separated from the rest of the herd, and gave us an exciting run for some ten minutes or so, and then clearly distanced the dogs and escaped the death that threatened them. Both the dogs ran bravely, but at the same time suffered greatly from the race over such dangerous ground. One of "Snowball's" heels was deeply gashed by a sharp stone, and "Fly's" pads were one mass of abrasions, from the rough nature of the surface. Our escort were astonished at the pace we rode, and for the time being thought us demented. In the height of the chase we certainly did give them the go-by, and on pulling up our almost breathless steeds, found our protectors at least half a mile in our rear.

After this fruitless chevy, we joined our escort, and made for the high-road, which was only four or five miles distant. On entering it, we met a family travelling from Kandahar towards Ghazni. The party consisted of the paterfamilias, his two wives, four or five children, and a couple of servants. Of the last named, both were armed and mounted on horseback. One of them, with shield

and sword, led the advance; whilst the other, similarly protected, brought up the rear of the party. The paterfamilias and family were conveyed on two camels, whilst three or four more were laden with their household goods, &c. The women and smaller children were all on one camel, which carried a large litter on each side of its pack-saddle. These litters are called "khajāwah" in the colloquial; they can comfortably accommodate two grown-up people, and are covered with an awning of coarse cotton cloth, as a protection from the vulgar gaze, as well as to secure privacy and shelter the inmates from the sun and rain. For the first of these it answers effectually; but as regards the sun and rain, it is totally useless.

On approaching Kilati Ghilzai, about three miles from the fort we were met by a party of horsemen, headed by the Shāhghāssi Mīr Akbar Khan and the Nazir Bahādur Khan, both of them officials attached to the court of the heir-apparent, Sardar Gholām Haidar Khan. They had been sent forward from Kandahar by the heir-apparent to arrange for our supplies, &c. between Kilati Ghilzai and Kandahar. The master of the ceremonies, Mīr Akbar Khan, on our approach, dismounted and saluted us with a perfect volley of polite and congratulatory phrases in most high-flown Persian, and during the march from the spot he met us to the fort, made most particular and pressing inquiries after the state of our health individually, at least fifty times. In fact, it appeared to be his special duty to make himself acquainted with the state of the health of each of us; and as to this he certainly lost no opportunity, for until we lost sight of him at the fort his whole conversation was a string of queries: "Shuma jor hasted?" "Ahwāl ba khair ast?" "Khūsh āmadīd," &c. &c. Which is to say, "Are you well?"



KILATI GHILZAI

"Are your affairs all right?" "You are welcome," &c. &c. Apart from all this, the Shāhghāssi was a man of polished manners, according to the Afghan standard, but was by far too pressing and cringing for European taste.

CHAPTER IV.

The Governor of Kilati Ghilzai — An Afghan Welcome—A slovenly Regiment—Officers' Uniform—Afghan Band—Our reception at the Governor's House—Famine in Kandahar—General Farāmurz Khan —Afghan *cuisine* a credit to the Ladies of the Hārām—Extraordinary Disease—Mohammad 'Umr Khan—Curious Conveyance—We resume our March—A superior Escort—Inquiries about London —Disbelief in the Electric Telegraph—Singular appearance of the Villages—Prevalence of Ophthalmia — Country beyond Jaldak— Despatches from Peshawar and Conclusion of the Persian War— "Arrow-flight" Pillar — Ruins of an unknown City—Advance to Khail-i-Akhun—Accession of Fever and Ague—Probable Cause— The River Tarnak—Road from Khail-i-Akhun—Plain of Kandahar —Deserted Melon-grounds—March to Kandahar—Reception at the Kabul Gate—Residence of the Heir-Apparent—Salute of tattered Soldiers—"God save the Queen"—The Audience Hall—The Heir Apparent—Panegyric on the British—Our Quarters—Curious Coincidence—Presents—Romantic Story of a Wandering German—His unknown fate — Intelligence Agency — Famine and Pestilence in Kandahar—Filthy state of the City—Dreadful Sufferings—Cause of the Famine—Difficulty of procuring Forage—Exorbitant Price of Grain — A Conspiracy, and Punishment of the Author — Ruins of the "Old City" of Kandahar — Inscriptions — Alexander the Great—Origin of the New City—General Nott's Cantonments— "Charitable Dispensary"—A Spy—Charity not an Afghan Virtue— Attendance at the Dispensary — Brutal Treatment of Applicants —A Remonstrance against Afghan Extortion—Admonition heavier as it descends — Interruption of News from India — A pompous Physician — Doctors disagree — Incongruous Medical Stores — A Surgical Operation — Proclamation of the Shah of Persia — The Sardar's Promises—Military Inspection—Arrival of News—Fate of a Blasphemer—False Report—The Heir-Apparent and his Cure for Rheumatism—Review of Infantry Regiments — British Prestige— Soldier Ruffians—Dastardly Affray—Mohammadan Lent—Illness of

the Heir Apparent—Panic at Court—Discomfiture of the Hakīms—Their continued Resistance—Recovery of the Sardar—Afghan Books—News from India—The Mutiny—A Weary Time—Scenes of Wretchedness.

On arrival at Kilati Ghilzai we were met at the foot of the rock on which the fort is built by the Sardar Fattah Mohammad Khan, the governor of the place, a well-made and handsome young man of perhaps twenty-eight years of age, and strongly-marked Afghan features. He was mounted on a very handsome and spirited little chestnut Arab, and was neatly, though richly, attired in the Afghan costume proper to his rank, viz. a capacious chogha of yellowish-brown broadcloth, loose trousers of white calico, and a turban formed of a dark-patterned Kashmir shawl, of rich material, wound round the head. The loose folds of the chogha were gathered round the waist by a handsome Kashmir shawl, between the rolls of which was stuck a very plainly-ornamented chārah, or Afghan knife. Besides this, he wore a sword, slung at the side by a plain leather shoulder-belt. On meeting, we all dismounted simultaneously, and shaking hands went through the ordinary etiquette on such occasions. Having set our minds at rest as to each other's health and welfare by pressing and repeated inquiries, we again mounted our horses, and, at the Sardar's invitation, proceeded to his quarters in the fort until our tents were pitched, &c.

The Sardar and our Chief led the way, and the rest of our party, in twos and threes, followed them. At the foot of the Kilati Ghilzai rock, a couple of companies of an Afghan regular regiment were paraded for our reception, and they presented arms as we passed in front of their line, whilst four or five small guns drawn up on the plain a little distance off, boomed out a salute of twenty-one guns. These two companies of infantry

seemed to belong to different regiments; for the uniform of one of them consisted of blue jackets, black trousers, and white forage-caps, with cross-belts which were originally of the same colour, though now, from long use and want of care, they had a dirty whitey-brown look; whilst the men of the other company were attired in red jackets, white trousers, and the old-fashioned shakos and cross-belts, that had evidently long ago seen their best days. Notwithstanding this difference in their uniforms, these two companies formed part of Sardar Fattah Mohammad Khan's regiment. In the fort, we met another company of this regiment; they were clothed in a uniform of drab-coloured cloth throughout. The appearance of these men in old cast-off British uniforms was very slovenly, as may well be imagined. The men, too, looked very uncomfortable in their ill-fitting clothes. Their trousers especially attracted our attention. The cut of these seemed to be regulated on principles of the strictest economy, for they were, in each instance, some four or five inches too short, and were secured below the foot by long and conspicuous straps of white cloth, to prevent their being drawn too high up the leg.

Attached to this party were four officers, who stepped to the front and saluted with their swords, at the same time that the men presented arms. They seemed to have no particular uniform, as each was dressed in a costume differing from that worn by the other, and apparently of unique patterns, regulated by the individual tastes and ideas of what a military dress should be. One officer wore an ordinary forage-cap with a blue tail-coat, the brass anchor buttons on which were evidence of its former service on board a ship-of-war. The next officer wore a scarlet shell-jacket, with white trousers, and above all a black silk hat. A third wore an undress military frock-coat, with a bushy fox-fur cap, which had evidently

miscarried in its destination, for it must surely have been meant for wear in the Arctic regions. The fourth officer, who seemed to be the chief of the party, was dressed in an entire suit of white calico, cut in the English fashion into frock-coat, waistcoat, and trousers; on his head he sported a general's cocked-hat, from the top of which cropped out a huge bunch of white feathers. Besides, these, there was a "band," consisting of some ten or a dozen performers, dressed in the most outrageously ugly of ugly uniforms, viz. dirty yellow trousers, with a broad stripe of bright green down the legs, and drummers' jackets and shakos. They looked more like a troop of harlequins than military musicians, and were, fortunately, mute actors in the ceremony of our reception. Indeed the whole exhibition was so extraordinary and supremely ridiculous, that it was with some difficulty we could control our risible propensities and maintain the decorum befitting the occasion. This "tamasha" over, we rode up the face of the rock by a narrow and steep pathway, and, on entering the fort, were led by the Sardar at our head to his own private reception-room (one of several small chambers that occupy a corner in the south-east face of the fort), which commands an extensive view of the country lying towards the south-east. Here, in the absence of chairs, we seated ourselves, Oriental fashion, on the floor, which (at least that portion of it allotted to us) was covered with an English damask table-cover of some dark pattern. The Sardar and ourselves found seats on this. He sat next to Major Lumsden; and several other notabilities attached to the court of the heir-apparent at Kandahar, who had been sent forward to meet us, occupied the rest of the floor of the room. After a brief pause, the Sardar politely asked after the health of each of us in turn, and then ordered one of the "Farrashes" in attend-

ance to bring tea and refreshments. These were immediately produced and handed round, the former in small china cups of a rich blue and gold pattern, placed on a silver tray; and the latter, which consisted of a pile of candied sugar scented with rose-water, in trays of tinned copper. The tea proved very refreshing, although its delicate flavour was marred by an excessive addition of sugar. The infusion was prepared without milk, and was of a very pale straw-colour. It was made of Russian tea, which is brought into the country *viâ* Turkistan, in the shape of hard and compact bricks of the leaves pressed together. Whilst we sipped our tea, the officer in white calico and with the cocked-hat made his entry into the room, and was introduced to us as General Farāmurz Khan, the commander-in-chief of the heir-apparent's troops at Kandahar. He took a seat near the Sardar, and, like the others, maintained a reserve in conversation. After the first round of tea, the Sardar smoked a "chilam" (a kind of hūkkah), and conversed in a lively manner on the topics of the day. He drew a sad picture of the sufferings at Kandahar, owing to the famine, and referred, for a corroboration of his statements, to General Farāmurz Khan, who entered into minute particulars of the dreadful sufferings of the poor and their shifts to appease the pangs of hunger. Among other topics of conversation, the Sardar dilated on the treacherous character of the Persians, who, he anticipated, would shortly advance upon Kandahar, and expressed his private opinion of the nation generally in no measured terms. In this manner having rested ourselves for half an hour, we took our departure, and riding round the interior of the fort, descended the rock by the path we had ascended, and retired to our own tents.

Shortly afterwards, as we sat down to breakfast, the

Sardar sent us a number of trays full of the most *recherché* productions of the Afghan *cuisine*. I cannot attempt a description of the various dishes, as I have not an idea of what, or how, most of them were composed. Suffice it to say, they certainly were most appetizing, and satisfied us that the fame for skill in the gastronomic art of the ladies of the haram, by whom, we were told, these delicacies had been prepared, was not undeserved. The admirable blending of sweets and acids in the different kinds of "palāo," and the delicate flavour of the "firni" and "faluda," would have made Soyer himself jealous.

During our stay at Kilati Ghilzai the weather was cloudy, and a bleak and strong wind blew more or less constantly from the west; it drove before it clouds of fine dust and gravel that filled the atmosphere, obstructed the distant view, and proved very trying to the eyes. At this place my tent was, as usual, surrounded during the day by crowds of applicants for medicine and advice. As elsewhere in this country, intermittent fevers and their *sequelæ* were the diseases most commonly met with. But at Kilati Ghilzai I met with several cases of a remarkable disease, which I had not before seen. It appeared to be an aggravated form of *Lepra*, that affected the entire integumentary surface, and, more or less, completely altered the natural appearance of the skin, which resembled a horny, tough, and knobby hide, the surface of which was covered with a scaly white powder. This loathsome disease involved the skin over the trunk and extremities to a greater degree than on the face, and around the joints the skin was traversed by deep fissures and cracks, which were constantly moist with a thin bloody exudation, produced by the movements of the joints. From what I could gather by inquiries among the peasantry of this district, it appears that the disease above described is not at all uncommon, though in

various degrees of severity, among the nomads and desert population of the plain country extending from this to Herat.

Before leaving Kilati Ghilzai on our onward journey, the Sardar Mohammad 'Umr Khan made a formal visit to Major Lumsden, and took leave of the Mission prior to retracing his steps to Kabul. Neither this chief nor the Nazir Walli Mohammad would accept the presents offered them by Major Lumsden, declaring that they were debarred by the strict orders of the Amir. The Sardar had made himself as useful and agreeable towards us as he could during the march from Khūshī to this. He was a decrepit-looking old man, with a sour temper and austere expression of countenance, but, nevertheless, was hardy and of a determined mind, and capable of much greater exertion than his looks led one to expect. When first we met him, his flowing beard was of a rich brown colour, but from want of dyeing and due attention on the march it had gradually changed hue, and at the time of his departure was of a dingy orange red, with a border of snowy whiteness at its roots.

On the march this Sardar was accompanied by a curious conveyance (which, however, he did not use), called "takhtirawān." It was a sedan, with a canopy of cloth, on which were worked rich designs in floss-silk. This was fixed between a couple of poles that projected in front and behind, and formed shafts, in which a couple of mules were harnessed, one in front and the other behind. For this particular duty the animals had been trained to a peculiar ambling step, and moved at a rapid pace, causing a very gentle motion to the vehicle they carried. This mode of conveyance, we were told, is very common in Persia, but not at all so in Afghanistan. Indeed, this was the only instance in which we met with it during our stay in the country.

April 20th.—Kilati Ghilzai to Jaldak: distance, thirteen miles.—The Mission marched soon after daylight, escorted by two companies of infantry and a small party of cavalry, under the command of Sardar 'Umr Khan Alikozai. Our party was also accompanied by Allahdād Khan Saddozai (the same who was imprisoned with Colonel Conolly at Bokhara), the Shāhghāssi Mīr Akbar Khan, the General Farāmurz Khān (a Kāfir slave of the heir-apparent's), and two or three others. These men were all richly dressed, and had a superior bearing to those of the escort we had last parted with. Moreover, they were more free in their conversation, and broke through the reserve that had been observed by our former escorts, and were, besides, less careful to restrict our movements to the high-road or to watch our actions with the inquisitive vigilance of their predecessors, who would not allow of our picking up a stone or plucking a flower without at once rushing up to see whether or not we had discovered a mine of gold in one or the other. With this agreeable company we proceeded over an undulating plain of, for the most part, waste land—a small strip only on either side of the river Tarnak (along whose right bank we marched) being occupied by fields and cultivation,—and at length reached our new camping-ground—a small flat of sandy ground dotted here and there with dense patches of brushwood, composed of dwarf tamarisk-bushes and the camels' thorn. The latter is a variety of *Hedysarum*, and is called by the natives "Khar-i-Shutur," terms of which the English name of the plant is a literal translation.

During the march our companions kept up a running fire of questions about England—which they knew only by the name of London—about the Royal Family, the people, their mode of government, the nature of the soil, cultivation, &c. Their inquiries about the electric

telegraph in India, of which they had heard most marvellous accounts, were most minute and puzzling, and they received our explanations with an air of good-natured scepticism, as much as to say, "It's a very good joke, but what next will you try and gull us with?"

About midway on this march we crossed the boundary between the Ghilzai and Durrānī territories. The site is marked by an insignificant masonry bridge over a small rivulet which here crosses the road on its way to the river Tarnak. The general appearance of the country traversed in this day's march exactly resembled that described on the marches towards Kilati Ghilzai. The villages were widely separated, and, for the most part, far off the high-road. This, we were told, was owing to the constant thoroughfare between Kandahar and Kabul, and the consequent pressure of the laws of hospitality upon the poor villagers, who, to escape the hardships, had avoided the high-road and built their villages at a distance from their fields, in the hope of being beyond the visits of guests and travellers, whom, according to the recognized customs of the country, they would be obliged to feed and lodge free of all expense. The few villages we saw had a very curious appearance, and in the distance resembled a collection of huge bee-hives. This singular appearance was owing to the great scarcity of timber in this part of the country, in consequence of which the houses have domed roofs composed entirely of large flat sun-baked bricks. Another notable feature in the appearance of these villages was the absence of forts and watch-towers. The peasantry also were unarmed, and appeared a more mixed race than those we had hitherto met with, and compared with whom in respect of physical qualities they were decidedly inferior. Among the crowds that visited my tent for medicines during the day were a great many afflicted with disease

of the eyes. Indeed, ophthalmia in every form and stage of the disease was met with most frequently, and individual cases presented themselves with almost every disease the eye and its lids are subject to. From the great number of sick and diseased seen this day, I believe that nearly the entire male population of the villages for miles around must have come into camp. Fevers and rheumatism seem to be extremely common diseases, and in many instances rendered their hardy victims perfectly helpless and burdens to themselves and their families.

From Jaldak the Mission reached Shahar-i-Safā in two marches: distance, twenty-eight miles.—The country was of the same character as that traversed in the preceding marches; but the bleak west wind, so trying during the early morning marches for the last five or six stages, now blew with less violence, and its biting coldness, which searched into the very bones, became somewhat mitigated.

At Jallogh̄i, the first stage from Jaldak, we received despatches, &c. from Peshawar—the first since leaving that frontier station. The news was—"Conclusion of the Persian war; consent of the Persians to give up Herat, and withdraw their troops; the agreement of the British to abandon Bushīr; and the willingness of the Persian Government to Mr. Murray's return to, and honourable reception at, Teheran." This news was a great blow to our fondly cherished aspirations for distinction by the rescue of Herat from the Persians at the head of an Afghan army, and blasted all our hopes of seeing active service against that nation. We did not despair, however; but proceeding towards Kandahar (the original destination of the Mission) were prepared to serve the interests of our country to the best of our ability wherever called upon in the various acts of the

political drama now performing on the stage of Central Asia.

Between Jalloghi and Shahar-i-Safā we passed a red brick pillar by the roadside, and about three hundred yards from an adjoining eminence that rose on the right of the road. It is said to mark the spot at which an arrow projected by Ahmad Shah Durrānī, from the height alluded to, fell to the ground. The pillar is from this circumstance named "Tīrāndāz," or "Arrow-flight." At Shahar-i-Safā our camp was on ground strewed with fragments of red pottery, and the surface around for some miles was marked by the foundations of walls and mounds of earth, and the *débris* of red bricks covering the sites of former towers: all signs indicating the existence in ages gone by of an extensive city at this spot. None of our escort could give us any information as to the history of the place, and from its name the only information derivable is indicative of its present state of demolition; for Shahar-i-Safā literally means a city without "vestige" or "trace."

April 23rd.—Shahar-i-Safā to Khail-i-Akhun: distance, fourteen miles.—Camp was pitched on a sandy and gravelly flat of uncultivated ground that lay between the river bank and the village. Khail-i-Akhun is a small hamlet of not more than twenty or twenty-five huts. It had a miserably dirty, untidy, and poverty-stricken appearance, with which the condition of the villagers was quite in keeping. The only clean or cared-for building is a polysided domed mosque ("masjid") that stands on an eminence overlooking the village, and was a conspicuous object by reason of the apparently fresh whitewash bestowed on its walls.

At this place the river Tarnak is almost quite exhausted, and a small stream only trickles through the centre of its stony channel; the rest, or the main bulk

of its waters had been drawn off for purposes of irrigation by numerous channels cut in either bank. At Khail-i-Akhun several of our escort were seized with fever and ague. I could discover no other assignable cause than the different temperatures of the atmosphere during the night and day. During the former the air was cold and frosty, whilst during the day the sun shone out with very considerable force.

April 24th.—Marched to Mahmand Kila. The road, soon after leaving Khail-i-Akhun, diverged from the river, and led across an open plain of great extent and mostly barren surface that sloped gradually towards the west. This was the plain of Kandahar, on which, besides the city of that name—which, with its gardens and corn-fields, came into the distant view like a green oasis in the midst of a parched desert—there were but few, and these distantly separated, villages, each with its small patch of cultivation.

During this march we passed the remains of several extensive melon-grounds on either side of the road. On inquiry, we were told that they had been abandoned some years ago, owing to the drying up of the Kāraiz streams from which they were irrigated. They were now overgrown with weeds, and were barely distinguishable from the surrounding desert surface. At Mahmand Kila our camp was pitched on the Kāraiz stream of the village. Its water was very brackish, and so strongly impregnated with nitre as to be almost undrinkable, and it produced symptoms of diarrhœa in several of our escort. The day here was cold, cloudy, and squally. Towards dusk the wind died away, rain commenced falling, and continued with but little intermission till morning.

April 25th.—Mahmand Kila to Kandahar: distance, ten miles.—The morning was cold and cloudy, and ere we had traversed half the distance to the city the threatened

rain commenced to fall. Fortunately, it cleared up after some ten minutes' downpour, which was, however, quite sufficient to drench us and take the gloss out of the uniforms we had donned for the occasion, having received hints of the grand reception that awaited us on our entry into Kandahar. We had hardly got comfortable and dry when we reached the Kabul gate of the city, outside which, at a few hundred yards' distance, we were met by a large concourse of gaudily-dressed horsemen, who had been sent out to do the "Istikbāl" and to conduct us to the presence of the heir-apparent, who himself, as we presently learnt, was unequal to the exertion. Joining this party, and after a brief pause, occupied with mutual expressions of goodwill and solicitude for each other's welfare *à la mode Orientale*, our procession moved onwards through the Kabul gate, and, traversing a long and tortuous line of narrow and filthy lanes, at length entered the Shāhī Bāzār, or Royal Market, along which we proceeded towards the Arg, or Citadel, which occupied the northern quarter of the city, and within which was the court and residence of the heir-apparent, whom, shortly after, we found seated in state in his public audience-hall to receive us. On emerging from the Royal Market, we rode across an open space between it and the citadel, which was used as the parade-ground for the heir-apparent's troops. This place was crowded with troops dressed in old British uniforms. They were drawn up in line on three sides of the square, whilst the fourth was occupied by the artillery. As our procession moved across the square, the troops presented arms and dipped their colours, whilst three or four bands, placed at different corners of the square, struck up "God save the Queen," in every variety of key, but so changed from the original as to be barely recognizable. As we approached the artillery they banged out a salute at a few yards' dis-



CITY OF KANDAHAR FROM THE CHUMMUN

tance—a manœuvre which set our horses kicking and plunging, and produced terrible confusion in our otherwise orderly procession, till we pranced about and jostled each other off the scene, in single file, over a narrow bridge and through a small gateway, to within the precincts of the citadel. Arrived here, we dismounted, and proceeded on foot to the public audience-hall, through a tastefully laid-out flower-garden, in the centre of which was a tank full of different kinds of waterfowl that ducked and dived in consternation at the unusual scene.

At the entrance to the audience-hall we were greeted very graciously by the heir-apparent, who, shaking hands with each of us in turn, conducted Major Lumsden by the hand, through the length of the hall, to the seat of honour at its top and on the right of his own chair. The Political Assistant and myself occupied the seats next below, and around the border of the carpet on which our party was seated stood some half-dozen or more courtiers and friendly chiefs. This our first interview with the heir-apparent lasted nearly an hour. We then took our leave, and were conducted by the master of the ceremonies to our own quarters (or rather those assigned for our residence by the heir-apparent) in a high-walled court adjoining that occupied by the heir-apparent himself.

The Sardar Gholām Haidar Khan, "Walī ahad" (or heir-apparent), was an unwieldy personage, through excessive corpulence, with pleasing features of a very strongly Jewish stamp. He welcomed the Mission to Kandahar with much apparent ardour, and, after the ceremony of salutation, entered into a lively and familiar conversation on the events of his youth and his former acquaintance with the British. He related to us, in brief sentences, his reminiscences of our (the British) former visit to his country, his capture at Ghazni after the storm

of that fortress by the British army under Lord Keane, his deportation into Hindustan as a prisoner of war, and his subsequent release and return to his own country. He spoke in terms of warm affection of all the officials with whom he came in contact during his stay amongst the British, and declared that he had received greater kindness from them than he could have expected at the hands of his own parents or brethren, and concluded his discourse with a panegyric on the virtues and noble qualities of the British people generally, and of his friends in particular, of whom he named several, and inquired after their individual welfare.

The residency assigned for the use of the Mission was situated just within the entrance to the Arg, or Citadel, and comprised two small courtyards and a large square space enclosed by walls, in one of which was a gate (kept by a guard of the heir-apparent's troops) that communicated with the city. In this space were encamped the guard of Guide Cavalry accompanying the Mission, whilst our riding-horses and baggage animals, as also the horses of the Multani troops composing the guard of Gholam Sarwar Khan, were picketed along its enclosing walls. In the court adjoining this square, and which much resembled the one occupied by ourselves, were located Gholam Sarwar Khan and his guard of trusty clansmen, whilst the Mission guard of Guide Infantry were quartered in a round tower occupying one corner of the court. The next courtyard was occupied by the British officers of the Mission and their domestics. It was a small space about eighty feet square, enclosed by high walls of sunburnt bricks plastered over with clay and straw; the floor was paved with large square flat red or kiln-dried bricks. In the centre of the court was an octagonal tank, which occupied nearly a fourth part of its space; and on either side of this again was a small shallow tank

of oblong shape. Along one side of the court were the dwelling apartments, which consisted of a suit of three small rooms, or rather recesses, for they had neither doors nor windows, but opened on to a verandah that overlooked the courtyard, from which it was raised some ten or twelve feet. The space beneath this and our apartments was partitioned off into several small compartments that were used as kitchen, store-rooms for our tents, &c., and dwellings for our servants. On the opposite side of the courtyard, and below the level of its floor, was a "taikhana," or underground chamber, which, from its coolness, was used as a refuge from the heat of the midday sun. There were two entrances into our court, one connecting it with the adjoining court, which was occupied by Gholam Sarwar Khan, and the other opening into the road that led from the main gateway of the citadel towards the public audience-hall in the court of the heir-apparent. Over this gateway was a guard tower, held by a party of the heir-apparent's troops, who also furnished a guard for the gateway beneath it.

Once inside our residency we were completely shut in from access to, or communication with, the city, except through the heir-apparent's guards, and *vice versâ* with regard to the townspeople.

Soon after introduction to our new quarters we found them comfortably fitted with carpets, &c. by our servants. We found the walls of the rooms were plastered with gypsum, and tastefully decorated along the cornices and around the numerous little recesses let into the wall, that serve the purpose of shelves and cupboards, with neat arabesque patterns stamped on whilst the plaster was still moist. Over this decoration in its yet moist state had been sprinkled coarsely-pounded talc, which, during daylight, shone like frosted silver and

imparted a delightfully cool look to the room; whilst by candle-light it sparkled with ten thousand scintillations that made the room look not unlike the icy grottos one sees on the stage of a theatre at home.

By a curious coincidence, the Mission made its entry into Kandahar on the same day of the same month as the advance of the British army, under Sir John Keane, encamped under its walls eighteen years ago.

On the morning following the day of our arrival, the heir-apparent sent over his chief officer, General Farāmurz Khan, with his compliments, to know if we were well and comfortable; and shortly afterwards followed a tray of sweetmeats, and a bag of rupees, by way of *nazr*. According to Oriental custom, the bearers of these presents were handsomely rewarded with "būdkīs" (the būdkī is a small gold coin, of the value of half a sovereign, or perhaps rather more, and is commonly met with throughout Central Asia, Persia, &c.); and, in acknowledgment of the *nazr*, a bag of rupees (in value equivalent to the one received), and a double-barrelled rifle, in case complete, were sent over to the heir-apparent. In the afternoon, shortly after the previous announcement of his intention, the heir-apparent himself paid us a visit. He walked over from his adjoining quarters, attended only by four or five court officials. He seemed much distressed by the exertion, and the flight of steps leading up to our quarters fairly took his breath away, for he sat panting and puffing for several minutes before he could enter into conversation with us. Having recovered himself somewhat, he soon made himself at home, and conversed in a quiet friendly manner for nearly two hours.

Towards the close of his visit, he told us that a few days previous to our arrival, a European, who declared that he was not an Englishman, had arrived in the city

from Herat. The heir-apparent, however, although he did not even in the slightest degree hint so, evidently suspected that he was an English spy (and this the more so, as the unfortunate stranger was importunate in his requests to be allowed to proceed to Bombay), and was desirous of confronting him with us in his own presence, in order that he might judge for himself. Having expressed his wish that we should see the stranger, he ordered one of his attendants to summon him to "the presence." In a few minutes the foreigner made his appearance. He was dressed in the Afghan costume, and entered the courtyard with an expression of anxiety and fear depicted on his countenance; but, on seeing us, his features brightened up with delight, and he at once addressed us in what we took for German. Most unfortunately, neither of us were able to converse with him in any European language, for he was unacquainted with French or Latin, and we were equally ignorant of German and Italian, in both of which languages he spoke to us with fluency. Besides these, he was able to speak in Arabic, Turki, and Persian, and knew a very few words of English. Through the medium of the Persian language, we gathered the following particulars of his history:—His name was Frederick William Yapûrt. Age, forty-seven. A native of Berlin, which city he left some twenty-five years ago. For twenty years he lived in different parts of Turkey and the north of Arabia, practising as an itinerant doctor and herbalist. In this capacity he visited Cairo, Constantinople, Aleppo, Jerusalem, Erzroum, Baghdad, and many other towns and cities of Asia Minor. His last place of residence was Teheran. Here he earned his livelihood as a shoemaker, and mentioned having been employed in this capacity by Colonel Sheile, Major Rawlinson, and others. He left Teheran about a year

ago, on his journey towards Bombay, *viâ* Herat and Kandahar. At Herat, where, as here, he travelled as an itinerant shoemaker, he was seized as a suspicious character and imprisoned. For many days he was treated with the greatest cruelty, and was several times led out of his dungeon to have his throat cut as an infidel, but was let off on showing the proofs of having been Mohammadanized, and, suiting the action to the word, he left no doubts of this matter on our minds by ocular demonstration. After a time, he was set free to go his way, but was first deprived of all his clothes and property, and with these went the little money he had managed to accumulate during a life of toil, hardship, and peril. As soon as set free, he left Herat and travelled on foot to Kandahar, suffering fearful hardships on the road. The journey occupied him nearly six months, and, owing to the severity of the cold in some parts of the road, he had lost the toes of his right foot from frost-bite, and arrived at Kandahar in a miserable plight nearly two months ago. He was a short and sturdy-looking man, and had strongly-marked German features. At first he appeared most anxious to start on his journey towards Bombay, where he expected to meet some countrymen and friends, and get a passage home. But ultimately he changed his mind, and said he was content to stay where he was, as he had been very kindly treated by the Sardar (heir-apparent), for whom he was now making several pairs of shoes. With this he offered to make some for us, and at once set to work measuring our feet.

On taking his leave, he was overpowered by the emotions of his heart, and burst into tears, which it was evident he had all along been striving to suppress, but which his stifled feelings could no longer prevent from gushing down his sunburnt cheeks, accompanied by

loud sobs, between which he called out, "Protestant, Protestant!" which he continued repeating, with much vehemence, till he left our court—as much as to say that, though he had been Mohammadanized, he still adhered to the faith in which he had been brought up as the guide of his youth.

Throughout this interview (which to us was a most painful one, our fellow feelings being excited on behalf of the friendless wanderer cast amidst a distant and unsympathizing foe, without a chance of escape) the heir-apparent scanned our features with the most vigilant scrutiny, but afterwards appeared satisfied with the account we gave of the foreigner, and seemed inclined to allow him to depart on his journey towards Bombay—an option which the German forewent, for reasons best known to himself.

I may here note that a few weeks subsequently, reports of our interview with the foreigner having been forwarded to Kabul, the Amir sent orders to his son and heir-apparent to despatch the stranger at once to Kabul for his own inspection and examination. He was accordingly hurried off to Kabul, and we could never afterwards get any tidings of his fate. The Sipahis of our guard, however, on hearing of his destination, shrugged their shoulders and stroked their beards most significantly, and said, "May God protect him!"

May 2nd.—During the past week the Mission has been busy settling down in its new abode, and setting on foot the arrangements for entering on their special functions: the Chief and his Political Assistant in organizing an Intelligence Agency between this and Herat, and in making themselves acquainted with the state of the political affairs of the country from information derivable on the spot; myself, in establishing a charitable dispensary for the alleviation of the prevailing distress, and

acquiring what information of the people and country the limited means at my disposal would permit of.

Our time has been spent mostly within the limits of our residency, the Mission only moving out for a few hours' exercise daily, either for a ride at sunrise, or for quail-shooting in the fields outside the city walls. On these occasions, whilst traversing the filthy lanes of the city in our egress and ingress, we had full and painful proof of the sufferings of the people from the combined effects of scarcity and pestilence; for epidemic small-pox, which first made its appearance in the city shortly before our arrival, was now raging with terrible virulence, and greatly multiplied the horrors of the famine. Almost every house had its doomed, dying or dead, whilst the houseless lay naked in the public thoroughfares—a most sickening and disgusting mass of sores and corruption—in the silence of death, or else in the ravings of delirium or the pangs of starvation, filling the already foully-tainted atmosphere with most pitiful moans and cries: a feast to myriads of flies, which, whilst they gorged themselves, filled the body with worms, and then hastened away to disseminate the plague. This terrible pestilence and famine continued with unabated severity for fully six weeks after our arrival, and the daily scenes of hideous suffering we encountered on our way to the open country proved a most painful ordeal.

Most fortunately, the pestilence, which was so rife in the city and surrounding villages, hardly existed within the citadel—a fact for which no very satisfactory explanation could be found; for, though it was somewhat cleaner than the rest of the city, and also less densely peopled, it was quite impossible to prevent a constant tide of communication between it and the infected quarters. Its inhabitants also, consisting as

they did of the troops and adherents of the heir-apparent and their families, were better supplied with provisions than the generality of the townspeople—a circumstance which no doubt, coupled with the other conditions above mentioned, exerted a due influence in enabling them to resist the attacks of the fell enemy, but yet not sufficient to account for their almost total immunity from the disease, unless one is allowed to suppose that the well-cared-for native is less predisposed to the contagion than the starved, so as to be in a measure protected from it. Besides, the fact of most of the natives of this country having already had small-pox in their youth, either by natural means or inoculation, may have had some weight in protecting the better classes from a second attack, whilst the starved fell easy victims to its ravages through the predisposing circumstances of their condition.

As the spring crops ripened, the sufferings of the people somewhat diminished, and the plague of small-pox gradually subsided; but it never entirely disappeared during the whole stay of the Mission at Kandahar (upwards of twelve months), continuing in a more or less sporadic form in different quarters of the city, and even in the villages around. This is probably, in a measure at least, attributable to the industry of the native inoculators, who, on the decline of the epidemic, were most energetic in affording protection from the dread disease to the rising generation, and the remnant of the population who had not yet been inoculated.

But apart from this, the persistence of the disease is not to be wondered at when one takes into consideration the filthy state of the city, the dirty habits of the people, and their total ignorance and disregard of all sanitary precautions. Indeed, they did not seem to be aware of the contagious nature of the disease, and the separation

of the diseased from the rest of the family was never dreamt of.

In our passage through the city for our morning rides in the open country, we often met dead bodies exposed in the streets by their friends, who loudly clamoured for contributions from the passers-by for the burial of the corpse of one of the "Faithful," an appeal which few who were in a position to aid with their mite could resist. Apparently, this proved rather a profitable calling, and dead bodies were conveyed about the crowded thoroughfares on beds till their advanced state of putrefaction was more than the showmen could bear. We were told that the sums thus collected by the carriers of the corpses were spent on food for themselves and their starving families.

The sufferings and privations endured by the Kandahārīs during this famine were really terrible. According to the current rumour, the famine was in a great measure produced by the grain-dealers, who were accused of hoarding their grain under the impression that the Mission was only the advance guard of a British army about to visit Kandahar, and from whom they expected to realize much greater prices than those current in the country. It was even asserted that the heir-apparent countenanced this nefarious proceeding, and himself turned grain-merchant, and realized a handsome profit by importing grain from Ghazni on the one hand and Sabzawār on the other, and selling it in the city at famine rates. Be the truth of these rumours as it may, there is no doubt but that the preceding season was one of drought throughout the province. In this case, the grain-dealers were justified in regulating the price of the grain according to the supply, so as to make it last until the next year's harvest came into use. Otherwise, had

they yielded to the clamour of a shortsighted and uncalculating public, the stock of grain in the country would have been consumed long before a fresh supply could be hoped for, and nothing short of complete starvation would have been the fate of the whole population.

This explanation is necessary in defence of the grain-dealers (who are all Hindus), a greatly abused and persecuted class in this country, because a proceeding such as that alleged against them above would produce results injurious to their own interests, apart from the severe punishments they would incur were they to attempt such a thing. With respect to the heir-apparent, less can be said in support of his conduct during this crisis. Had he the welfare of his subjects at heart, he would have imported larger supplies into the city, and, selling the grain at cost price, foregone the wealth he accumulated at the expense of his subjects, and thus have had the satisfaction of alleviating their sufferings and securing their attachment. But alas! philanthropy is not known amongst Afghans, who, as a rule, act up to the saying, "Each one for himself and God for us all."

During this trying period, we had considerable difficulty in feeding our horses and baggage animals, and for several days could get no grain whatever, and but small supplies of fodder. The price of barley was four "sers" the rupee (British currency), or eight pounds for two shillings; wheat flour sold at two sers the rupee, and fodder, which was all green, at one rupee per bullock-load. At first the fodder consisted of lucerne ("durishta"), or clover ("shaftal"), and subsequently of "khasīl," or the corn-crop cut down before the ears have commenced to form. The plants soon sprout again, and after a second or third cutting, are allowed to ripen into ear.

The heir-apparent fed his own troops at the rate of sixteen sers of flour the rupee, and deducted the price of

the quantity supplied to the troops from their wages; but in the city he sold grain at the same rate as the grain-dealers, viz. two sers of flour for the rupee. At such prices, the poor could get no flour at all, and for several months subsisted on clover and lucerne, wild herbs and mulberry-leaves, which they as often ate uncooked as cooked.

This afternoon there was a great excitement and stir in the citadel, owing to the arrest of Sardar Mohammad Sadīk Khan (son of the late Sardar Kohndil Khan), whose plots to murder the heir-apparent and seize the reins of government were timely discovered late last night through the confession of one of the instruments for the accomplishment of his bold designs. Sadīk Khan had made his arrangements for the murder of the heir-apparent very cleverly, and it was by the merest accident that his plans were frustrated and himself discovered. Under promise of a reward of four thousand rupees, he had persuaded one of the light cavalry troopers of the heir-apparent's "Life Guards" to enter into the plot, and himself to murder his master. The man accepted the proffered terms, and about midnight started on his murderous enterprise. He without trouble passed through all the sentries in the dress of an express messenger from Kabul, saying that he had just arrived with an important and secret despatch from the Amir for the heir-apparent. In this manner he reached the heir-apparent's bed-room door, but the sentry posted there refused admittance, on account of the lateness of the hour, and through fear of disturbing his master, whom he supposed to be asleep. The heir-apparent, however, was wide awake, and at once called out to the guard to seize the messenger and have him examined. A sword was found concealed under his *choga*. The heir-apparent in the meantime got up. On learning the state

of affairs, he at once told the would-be assassin that his life was now not worth a straw; but promised, that if he would confess who had employed him, and would disclose the whole plot, his life would be spared, and he would receive a free pardon; otherwise he should most certainly swing by the neck in the morning. The man at once disclosed the entire conspiracy, and subsequently the heir-apparent kept his word with him as far as regarded his life, though he banished him the country.

Mohammad Sadīk Khan, ere day dawned, was seized in his own house and thrown into a dark dungeon, guarded by a party of the heir-apparent's own clansmen, who formed portion of his body-guard. Here he was kept a close prisoner till the Amir's orders for his disposal were received from Kabul. On the receipt of these, he was despatched under escort to Kabul, and on arrival there was assigned a residence in the Bālā Hissār, where he was obliged to live under the surveillance of the Amir. During his stay at Kabul (rather more than a year), he was constantly importuning the Amir to allow him to return to Kandahar—a step the Amir did not at all approve of, but was, on the contrary, desirous to prevent. At length, however, the Amir acceded to his wishes, and on the eve of his departure invited him to a feast in his own palace. Soon after the meal, Sadīk Khan was suddenly taken ill; the court physicians were speedily summoned, and promptly physicked him, but he died before the morning. This is the usual manner in which obnoxious individuals in this country disappear from the scene of their actions. I may here mention, that on our return journey towards Peshawar, we passed the corpse of Mohammad Sadīk Khan on the road. It was being conveyed to Kandahar for interment in the family vault. Our escort, on hearing the circumstances attending his death, merely stroked their

beards, and piously exclaimed, "God be merciful to his soul."

May 10th.—Last week, in one of our usual morning rides, we went out of the city by the Herat gate, and passing through the summer-gardens of the former rulers of Kandahar, examined the ruins of the ancient Kandahar, called by the natives "Shahar i Kuhna" (or Old City), and also "Husain Shahar," after the name of the last of its sovereigns.

These ruins cover a great extent of surface along the base and slope of a high ridge of bare rock that rises on the plain, about four miles on the west of the present city of Kandahar. We often visited these ruins during our stay in that city. The lines of defence of the ancient city are still traceable by portions of walls that extend with broken intervals all along the crest of the rock. On the highest part of the hill is perched a small citadel, and around this are several detached excavations in the solid rock. These, we were told, formerly served as water-tanks for the garrison of the city. The site of the city itself is marked by the crumbling walls of houses and confused heaps of bricks and *débris* that cover several acres of surface. The ground, in all directions, is burrowed and excavated by the natives, who obtain quantities of nitre and sulphur from the *débris* of the old walls. Sometimes they dig up gold coins and other precious relics of the past, and these are occasionally even found on the surface, and especially after heavy rains. The soil from some parts of the ruins is carried away as manure for the fields around. Half way up the north-east face of the hill on which these ruins stand, and situated between two crumbling guard towers on adjacent projections of the rock, is a flight of forty steps, that leads to a recess in the rock. At the top of the steps, and on each side of the entrance to the recess, is

the figure of a crouched leopard, nearly life-size. The whole, viz. steps, recess, and leopards, is carved out of the solid limestone, and is said to have occupied seventy men for nine years before the work was completed. The chamber in the rock is bow-shaped and dome-roofed. The height is about twelve feet in the centre, the width from side to side is about eight feet, whilst the depth from the entrance inwards equals the height. The sides of the interior are covered with Persian inscriptions, carved in relief out of the rock; the work is beautifully executed, and is said to have kept the artist hard at work for four years. The writing is to the effect that, on the 13th of the month Shawāl, A. H. 928, Babur Badshah conquered Kandahar, and appointed his sons Akbar and Humāyūn successively as its rulers. A long list of the virtues and noble qualities of these princes then follows, together with an enumeration of the principal cities of Babur's empire, extending from Kabul to the sea-coast of Bengal, and including the names of many of the chief cities now existing between these limits. According to the accounts current amongst the natives, this ancient city was founded by Alexander the Great, (the "Sikandar-zu-l-Karnain" of Orientals), and is said to have been several times destroyed and rebuilt by its successive Arab, Tartar, and Persian conquerors, till finally surprised, sacked, and demolished about the year 1738 A.D., by Nadir Shah, who removed its site to the open plain, about four miles to the south-east, where he built a new city, which he called after himself Nādirābād. This new city was hardly populated before it was plundered and destroyed by Ahmad Shah Abdal, Nadir's successor in Afghanistan, who, about the year 1747 A.D. founded the present city of Kandahar, which he made the seat of his government, and styled Ahmad Shahar, or Ahmad Shāhī.

On our return from this visit to Husain Shahar, we passed over the ground occupied by the British cantonments, built when General Nott's army was quartered here in 1840–42. The barracks then occupied by the European portion of the army are still standing, and, though built of sun-dried bricks, cemented together with a mixture of chopped straw and clay only, are in a very good state of preservation, and have suffered very little, apparently, from decay. A portion is now used as a sarai, and the ground on which the British soldier once paraded to the sound of the bugle, is now a tethering ground for camels and baggage ponies.

Another part of the barracks is occupied by a party of Jazailchi troops (irregulars and sharpshooters), who have come in from the district to receive their last year's pay. The rest of the cantonment outside the barracks had been ploughed over, and was now covered with ripening corn-crops. From the midst of this expanse of waving yellow, we descried a huge domed projection composed of sun-dried bricks, and on inquiry, were told that it had been built by the British as an ice-house.

My charitable dispensary, which has now been established a fortnight, progresses but slowly, owing to the obstacles raised by the Sardar's officials. The object of the institution is evidently disbelieved, and my interest in its advancement viewed with great suspicion. A confidential agent of the Sardar is always in attendance to watch my conduct and report particulars to his master, though ostensibly he is appointed to attend me in my visits to the hospital, and to see to my protection from injury at the hands of fanatics; but for this purpose I was furnished with a guard at the dispensary. The Sardar has often expressed his surprise that I should put myself to so much inconvenience and labour on account of what he himself styled a set of "ingrate dogs," or,



Captⁿ F. S. Lumsden, delt

THE KINGS OWN JAZAILCHIS

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in the vernacular, "Sag i nā-hakk Shinās;" and could not understand why I should take so much interest and trouble for the common people, without the hope of acquiring some commensurate advantage, and, more especially, as the duty was none of the most agreeable, for those I came in contact with were generally the dirtiest of the dirty, both in their habits and persons. In truth, I often found the task a most irksome one, and felt inclined to abandon it altogether, but was determined to set the heir-apparent an example, and if possible shame him, and so persevered.

Hitherto the attendants have been mostly from among the soldiery and their families, or their friends in the city, whilst the crowds of townspeople and villagers who daily clamour for admittance at the entrance gate have been repelled by the sentries with very rough treatment, the butts of their firelocks and stones being freely plied amongst the crowd, with, in several instances, serious results. One unfortunate greybearded wretch was run through the back by a bayonet, and was then brought to me in a dying state next day, and others had their heads and faces gashed by stones thrown at the crowd. I now remonstrated, and threatened to close the building altogether unless the general public was allowed an equal share with the soldiery in the benefits to be derived from the institution. After some weeks, when the heir-apparent had satisfied himself as to the purely benevolent objects of the dispensary, the sentries received orders to admit the townspeople, after searching and disarming them. The consequence was, great numbers flocked to the dispensary, and its popularity increased.

During the last few days a change has certainly come over the aspect of affairs. The heir-apparent has not been near us, nor, as is his usual custom, has he sent us his morning compliments, to know after our welfare.

His officials, also, who are charged with attending to our wants and requirements, have become very reserved and taciturn, and there is an evident constraint in their behaviour. This is possibly the result of our remonstrance against the high prices charged by his officials for the supply of fodder to our horses and baggage ponies. For, a few days ago, the Nazir Bahādur Khan sent us his bill for feeding our horses on green fodder for twelve days. We had, between us, less than eighty horses and ponies to feed, and the Nazir's account was for 992 rupees. This was more than double the bazar rate, and more than three times the rate at which Gholam Sarwar Khan and the troopers of our escort procured fodder outside the city walls. The heir-apparent, on being applied to for an explanation, supported the claim of his Nazir. The account was accordingly settled at once, and the Nazir was informed that, for the future, his services were not needed, as we were determined to purchase our supplies in the market at the current rates. I may here mention that the sum thus extorted from us was subsequently deducted from the monthly subsidy paid to the Amir from the Peshawar treasury, and he was at the same time furnished with a memorandum of the particulars. In due course, the heir-apparent received a well-merited admonition from his august father, and passed it on with interest and compound interest to his subordinates, in proportion to the inferiority of their grades.

For several days past we have been expecting a dāk from Peshawar, but can get no tidings of it at all. Since our arrival here, we have only received one unimportant letter from Nawāb Foujdār Khan (who left our party at Khūshī for Kabul), describing his arrival and reception at the court of the Amir, and but one from Peshawar, with news down to the 3rd April. Of what has occurred

since, both in India and Europe, we are in an unenviable state of ignorance and anxiety; and though we form various conjectures as to the causes of the non-arrival of the dāk, none appear satisfactory, and we begin to suspect that "the powers that be" of this country know more about the matter than they are willing to disclose.

Yesterday we received a visit from Mullah Abdul Karīm, the Sardār's "hakīm," or physician. He is a very pompous and egotistical personage, and occupies a high position in the court of the heir-apparent, where his functions are of a mixed nature, his counsel being always taken on political as well as professional matters. As a physician he is considered very skilful, and has the credit of experience by age. But if lengthy quotations from the various ancient Greek authors is any criterion of his proficiency in the "Yūnānī Likmat," he certainly impresses those unacquainted with the authors he quotes so voluminously with a belief in his thorough familiarity with the doctrines they teach. Abdul Karīm is a sleek, paunchy old gentleman, and does credit to his diet; and though outwardly professing austere piety, gets the credit of a rather free indulgence in the pleasures of the table and the haram. During his somewhat prolonged visit, he spoke with such volubility and in such grandiloquent terms of the respective merits of Bokrat (Hippocrates), Jālinūs (Galen), Aristūs (Aristotle), Abu Ali Sīna (Avicenna), and other "Yūnānī hakīms," that I was perfectly bewildered, whilst his delighted attendants loudly applauded his wonderful learning by paroxysmal exclamations of "Wāh! wāh!" "Lā houl," "Kiāmat," &c. Abdul Karīm and myself parted after a couple of hours' tremendous argumentation, with, I am afraid, very poor opinions of each other's respective professional acquirements. Amongst other topics of discus-

sion, in all of which, unfortunately, our ideas and opinions were diametrically opposed, my self-sufficient adversary would insist that the vibrations of the voice were produced by the pulsations of the heart, and that all the blood-vessels of the body were centred in the navel! He stoutly insisted that a man had only eleven ribs on the left side, for the truth of which assertion he had the incontrovertible evidence of the Kuran in the relation of the history of Eve's creation. I told him how he could easily satisfy himself on this point by ocular proof, but he viewed my proposition as something blasphemous. The bare idea of his attempting to verify anything for which he had the word of God made him shudder; and whilst he gave me a withering look of scorn, he stroked his beard most reverently, muttering "Tobāh! tobāh!" (Repentance! repentance!), and "Astaghfir, Ullah!" (Pardon, O God!) Before taking his departure, Abdul Karīm promised to send me a supply of English medicines he had lately received from Bombay, in order that I might make him acquainted with their doses and therapeutic effects, as hitherto they had not proved very successful in his hands. On the following day, accordingly, his assistant called on me, and brought with him a couple of trays full of phials and gallipots. On going through the contents of these, we found several bottles labelled "Eau de Cologne," "Essence of Millefleurs," ditto "of Roses," &c. &c. There were, besides, various kinds of sauces, essential oils of peppermint and clove, &c., pots of cold cream and pomatum for the hair, small phials of corrosive sublimate and red precipitate. Among others we came across a bottle without any label, and found it to contain strong sulphuric acid! Hakīm Abdul Karīm received my report on his stock of oilman's-stores and perfumery with much chagrin, and not without some doubt of our intentionally depreciating their medicinal

virtues in the hope of securing them for ourselves! Our merriment on this occasion was so great, that shortly afterwards the Hakīm came over to judge by a personal interview as to our opinions of his drugs; but his account of the ill-success attending his administration of them only increased our mirth, and he went away dissatisfied with the interview. According to his own admission, he had blinded at least one man with strong sulphuric acid, and was quite incredulous of the poisonous properties of several of his drugs. He promised, however, to eschew their use for the future, and to adhere to the harmless Materia Medica of the Yūnāni Hakīms. He often visited us subsequently, but never referred to his English medicines. Abdul Karīm knew nothing whatever of surgery, and expressed great astonishment at my operations. In a case of lithotomy, which he saw me perform, he confessed to being mute with fear at the effects of chloroform, and was perfectly astonished at the rapidity of the operation. He asked me for the calculus, which he said was an invaluable solvent for unextracted calculi, when pounded and administered in the form of "sharbat" to the victims of this painful disease.

May 18*th.*—At the beginning of the week the Mission paid a visit to the Sardar. He received us with his usual affability and professions of friendship. He professed entire ignorance of the cause of delay in the arrival of our dāk from Peshawar, and said that, oddly enough, he himself had not received any letters from Kabul since our arrival at Kandahar. He also pleaded ignorance of any late news from Herat, or, in fact, from any other place, but, by way of turning the conversation, produced a printed paper, which, he said, fell into his hands a few days ago. It was a proclamation issued by the Shah of Persia on the outbreak of his difficulties with the British. Its tone was very bombastic, and its object

was evidently to excite the religious ardour of his subjects, on whom he called to raise a "jahād," or war, in defence of their religion. In a few sarcastic terms, the Shah lamented the falling away of the Amir from the standard of Islām, by allying himself with the treacherous and money-loving English infidels, who had had the audacity to attack an unprotected sea-port on his coast (Bushīr?), but had not the courage to advance beyond the sea-board. The proclamation then went on to say that the Shah had ordered an army of 50,000 men to the Sind frontier, 40,000 to Herat, and 30,000 to Bushīr, &c.; that the first was to conquer Kandahar and make it over to its former rulers, and then to proceed to the conquest of Sind and the invasion of Hindustan! The Shah then expressed his merciful intention of not yet letting loose the tens of thousands of Ghāzīs who had flocked to his standard, and concluded by calling on all true believers to aid in the extermination of the common and infidel foe. The proclamation had no date, but was supposed to be an old one, though the heir-apparent declared he had only a few days previously got hold of it.

Shortly after our return from visiting the Sardar, he sent over a white pelican of the desert for our inspection. About a year ago an immense flock of these birds passed over the country and alighted for the night on a hill a few miles to the north of the city. Here they were attacked by all the available guns in the place. Some hundred or more were shot and many others taken alive, and amongst the number the one above referred to.

At this interview with the Sardar, I urged the necessity of his assistance in relieving the miseries of the famine-struck townspeople, who were also being decimated by small-pox. He appeared to enter into my proposals with some earnestness, and promised that he would place an empty sarai within the citadel at my disposal, and

give me every assistance in his power. At the same time, he said he did not see the use of my giving myself so much trouble, as he was sure that my labours would not be appreciated. I was of a different opinion, however, and therefore pressed my suit with ultimate success, for after two or three weeks an empty and dilapidated sarai was placed at my disposal, but the Sardar's promises of encouragement and assistance were mere empty words.

A couple of days after this interview with the Sardar, Major Lumsden and his Assistant inspected the heir-apparent's infantry troops, who were paraded for this purpose on the plain to the north of the city. They were pretty well got up, and went through a few simple evolutions with tolerable accuracy. Their marching, however, was very bad, and it was a pity to see such a fine body of men rendered useless by an aping of discipline not at all adapted to their military ideas or mode of fighting. On the parade-ground we met a number of chiefs attached to the court of the heir-apparent, and entered into conversation with several of them. They were mostly very fine men, and from their unreserved conversation appeared friendly disposed towards us. But they were never allowed to visit us in the residency. In fact, there was a strict prohibition against anybody's entering the residency court without the sanction of the heir-apparent and the attendance of one of his officials. This was a necessary precaution, owing to the avowed hostility of some of the chief men of the place and the truculence and fanaticism of the people.

A few days ago, that is, on the 14th May, our long-expected dāk from Peshawar came in. The cause of delay was the desertion of some of the "Kālids," or runners, on the road near Ghazni. The most important items of news were, the capture by the British of

Mohamrah, on the Persian Gulf, and the threatening attitude of the native army of Bengal, the successive incendiary fires in different parts of the country, and the excited state of the public mind produced by these unusual occurrences. Having read our letters and newspapers over and over again, we laid them aside, and with doubly increased impatience and anxiety looked forward for the arrival of its successor.

This afternoon a man of the Barakzai tribe was stoned to death outside the Topkhāna gate of the city, by order of the chief priest, and with the sanction of the heir-apparent. His crime was blasphemy, and it is said that the poor old wretch was insane. Next morning we rode out by the Topkhāna gate, and passed by the heap of stones that covered his corpse. One of our Guide escort, who was remarkable for more candour than good judgment, naïvely predicted that some day or other, when the circumstances had been forgotten, a ziārat would rise upon the site of the stoned man's tomb, whilst his memory would be revered as a martyr or saint—a remark which brought upon him the censure of his comrades, whilst others declared that he deserved a like fate for the levity of his remarks.

Yesterday a Kāfila arrived from Herat and circulated a report in the city that the Persians were advancing on Farrāh. This afterwards proved a pure fabrication. Indeed, the rumours daily current in the city were so conflicting, and yet at times so plausible, that it was difficult to discriminate between probable truth and falsehood.

During the whole of our stay at Kandahar, the death of the Amir was periodically reported at intervals of a couple of months or so.

During the last week the weather has been gradually getting very hot, and several dust-storms have blown

over the city, but no rain has fallen. The spring crops are fast ripening, and in some districts near the city have already been cut. The price of grain is gradually falling, but is still very high, and the sufferings of the poor are but little diminished.

May 26th.—The heir-apparent paid us a visit on the 20th, and chatted away a couple of hours in his usual familiar style, but gave us no news of any kind. After the customary inquiries after our health and welfare, he produced for our inspection a bottle said to contain "Roghan i balasān," "Balm of Gilead" (literally "the oil of balsam"), and which, he quietly observed, had been presented to him by a merchant just arrived from Bombay as a sovereign remedy for rheumatism. The bottle, however, had a very suspicious resemblance to a French brandy bottle, and its contents to the liquor usually found in one. On nearer inspection, we found the stamped seal of "Champagne Cognac," &c. on the glass, and on further investigation, by extracting the cork, at once recognized the contents as the veritable Eau de Vie. It was amusing to mark the air of assumed innocence with which the Sardar broached the subject and watched our examination of the "Roghan." On being plainly told that the supposed Balm of Gilead was nothing more than genuine brandy, he raised his eyebrows in mimic astonishment, expressing great horror at having even handled the mere receptacle of the forbidden liquor; and at the same time motioning with his hands to close the bottle, lest the fumes of its contents should contaminate the surrounding air, begged we would keep it, as perhaps it might be of some use to us. We were nothing loth to this proposal, as our own supply of such creature comforts was limited to two bottles of brandy and two of port wine, all of which we had agreed should be strictly reserved as "medical com-

forts" in case of sickness. In adopting this shallow pretence and roundabout way of presenting us with a bottle of brandy, the possession of which he was ashamed to own, though he must have known that we were well aware of his regular indulgence in such spirits, the heir-apparent was, I believe, stimulated by a kindly feeling; for he often expressed his astonishment that we should feel so little the deprivation of a liquor which he knew most Englishmen were accustomed to, whilst, at the same time, he lauded our moderation in its use. The heir-apparent must have imbibed these false ideas of the universal addiction of Englishmen to the brandy bottle from the general consumption of "pegs" (brandy and soda-water) which he must have noticed when a prisoner of war in the hands of the British after the first Afghan campaign. But somehow all Afghans have an idea that Europeans indulge immoderately and universally in strong drinks, and they even urge this as a reason for despising them; as amongst themselves those who do yield to the temptation of spirituous liquors (and they are a large class, including almost without exception all the chiefs and rich men located in cities) do so simply for the purpose of intoxication, and cannot understand the advantages of a moderate use of such stimulants.

This little affair of the identity of "Roghan i Balasān" with brandy over; the conversation turned on military matters in general and the discipline of the heir-apparent's troops in particular. Before leaving, the Sardar expressed his desire that Major Lumsden would inspect and review his two infantry regiments, with the view of suggesting improvements in drill and equipment. It was accordingly arranged that the troops should be paraded for this purpose, on the following day, on the plain to the north of the city. The heir-apparent and a large concourse of chiefs and courtiers were present on

the occasion. The troops appeared a very fine body of men, as in truth they really were, the majority of them being athletic youths but lately taken from their villages and fields; but their movements were cramped and awkward, owing to the unsuitable dress they wore. They managed to get through the manual and platoon exercises with tolerable accuracy, but in the most simple manœuvring they were very deficient, and soon fell into confusion. The Afghan regular troops are dressed and drilled after the model of the British army. Their instructors are deserters from the ranks of the British Indian army; they here enjoy superior rank and considerable authority, but, owing to the jealousy of the Afghans, are doomed to leave their bones in the country of their adoption. The uniform of the infantry soldier of the Afghan regular army consists of the condemned and cast-off clothing of the British regiments quartered on the Peshawar frontier, and for the purchase of which there is a regular native agency established at Peshawar. The red coat is held in the highest estimation by the Afghan rulers, and is equally dreaded by their subjects. This is a proud instance of the prestige the British arms acquired in Afghanistan, despite the loss of it and the disasters by which they were at first overwhelmed. I may here mention in illustration, that the Afghan troops, whenever sent against any turbulent or refractory tribes, are always furnished with a contingent, of greater or less strength, dressed in red coats and shakos. These men are looked on as invincibles, rarely failing to inspire the villagers with terror, and usually succeed in reducing them to subjection without even firing a shot, but by merely showing themselves.

The reputation of my charitable dispensary is now established, and the number of attendants is daily increasing, although, owing to the rapacity of the sentries,

I have for some days discontinued the distribution of money to the indigent and starving. These Afghan soldiers are certainly a pitiless set of ruffians. They systematically waylaid and robbed the distressed and helpless, with most brutal treatment, of the few *pice* they received at the dispensary, and this in the open thoroughfare just outside the citadel—a stranger would have thought that they were attacking their worst enemies instead of unfortunate countrymen and clansmen. This violence on the part of the soldiery was never checked by the heir-apparent. Indeed, it seemed a part of his policy to keep up an antagonism between the military and civil classes, in order the more easily to keep them under his control. Collisions between the two classes are of daily occurrence, and excite no interest in any beyond those immediately concerned. Only two days ago there was a serious affray, at the Shikārpūr gate of the city, between a party of the heir-apparent's troops and some camel-drivers, from whom they tried to extort more than the fixed toll levied on laden beasts entering the city. Few words were spent before swords were drawn and used freely by both parties. Four of the soldiers were severely wounded, as well as several of the camelmen, one of whom had his sword hand cut clean off; one of the soldiers had his arm frightfully gashed close to the shoulder, and another had his nose nearly sliced off, besides other ugly cuts about the face. The nearly dissevered nose was stitched up in the course of a couple of hours after the fight, and soon healed favourably, and the man left the dispensary with a very decent nose, though, on his admission, it was hanging over his mouth by a narrow shred of the septum where it joins the lip. None of the camel-drivers were brought to the dispensary, as the soldiers vowed to murder them if they came near it. One of them who had received a severe sword-cut

across the neck, died from hæmorrhage on the following day. No notice was taken of this affray, as it was considered settled, both parties having sufficiently punished each other.

Two days ago the *Roza*, or Mohammadan Lent, which commenced the day after our arrival here, terminated, and was followed by the "Id-ul-fitr," which lasted one day. The conclusion of the fast was announced to the expectant population by a salute of ten from the artillery guns on the parade between the citadel and Shāhī Bāzār, exactly at sunset. On the following morning, at sunrise, a salute of fifteen guns proclaimed the day of feasting and pleasure.

On the last day of the Roza the heir-apparent sent the General Farāmurz Khan over to our court with his compliments to me, and requesting I would favour him with a visit, as he was not at all well. Though he was not a hundred yards from our residency, he sent over a saddled horse for my conveyance; but I preferred walking over, and at once did so, much to the disappointment and evil forebodings of the groom and other attendants, who had fastened a multiplicity of charms on all parts of the horse—tail, mane, and legs—in the hope that they would operate to render my visit an auspicious one, had I mounted the animal so highly favoured and protected by them. Entering the heir-apparent's public audience-hall, I found him stretched on a bed placed in its centre, and surrounded by a dense crowd of courtiers, physicians, and household servants, whose respective condolence, controversies, and sobs, mingled together, created a dreadful scene of confusion and noise that quite drowned the deep groans of the Sardar. My approach was quite unheeded till close at the Sardar's side. I greeted him in the usual manner, and expressed sympathy for his sufferings. He at once seized my hand with both of his,

and with an anguished and terror-stricken countenance implored me to relieve him speedily of his sufferings, or he must expire. In a few moments I ascertained that he had an attack of gout, which had settled in the great toe of the right foot, and which was now very hot, red, and swollen, and most intensely painful. I at once assured the Sardar that I recognized the disease, promised him speedy mitigation of his sufferings, and explained the treatment necessary to be adopted. On every point I was met by some objection on the part of the three attendant Hakīms. One of them rushing to the window, declared that the atmosphere was disturbed in its equilibrium, and that the stars were not in the conjunction favourable to the application of leeches. Another announced his belief that under these circumstances a further potation of the "Sharbat-i-bed-mushk" was indicated, and forthwith produced his flagon containing it. But to this measure the Sardar himself was averse, declaring that its former agreeable smell and grateful flavour were now both alike perfectly nauseating to him. The third Hakīm was desirous to know my opinion as to the nature and probable issue of the Sardar's ailment, and, in fact, perfectly bewildered me with a volley of questions as to whether I classed it under the head of hot or cold, dry or moist diseases! I told him at once that the Sardar's disease was decidedly a hot one, and required immediate treatment. But he struck off into a lengthy harangue on the various and multifarious circumstances which combined to produce hot diseases, and fumbling over the leaves of a bulky manuscript volume, commenced an enumeration of the remedies suited to each, most of which, however, on one frivolous pretence or the other, were disapproved of by the other Hakīms, who were jealous of the start their rival had gained. In the midst of all this wrangling amongst the Hakīms

(which certainly had the effect of diverting the Sardar's attention from his own sufferings), there was a constant moaning and groaning in all parts of the room, produced by the spasmodic and lugubrious ejaculatory prayers and forebodings of the crowd of attendants and court officials who were gathered round their master, and in this manner proved their attachment to his person and grief at his distress. Matters had now reached a crisis beyond my endurance, and proved the necessity for determination on my part. I accordingly addressed the heir-apparent in quiet but firm language, and told him that if he was really desirous of my professional services he must allow me to have my own way entirely, or else permit me to retire from the scene. He at once ordered silence, but without effect, and begged me not to go away, declaring his willingness to submit to anything I proposed. Leeches were accordingly at once procured, and applied round the inflamed part, amidst a perfect shower of "Lā houls," "Tufāns," and "Kīāmats," from the bystanders, mingled with the gloomy hopes, fears, and prophecies of the Hakīms. The leeches were followed by hot fomentations, which in a few minutes produced great relief, or, as the Sardar expressed it, "Tafāwat i zamīn wa ātmān" (the difference of earth and heaven). Presently he sat up on his bed, and ordered his "chilam" and a cup of tea to be brought for my refection. I took a few alternate whiffs and sips, whilst the Sardar was occupied in abusing his physicians for their want of skill and unanimity. Before leaving I promised to send the Sardar some medicine, and explained how he was to take it. He expressed himself as very grateful, and sent a confidential servant with me for the medicine.

But on calling to see him next day I found he had not touched the physic, as his physicians, after due examination and consultation, had declared that it was, without

doubt, some abominable vinous compound; which, apart from being prohibited by their blessed religion, was probably of a poisonous nature, and, at all events, not fit for the Sardar's use. The consequence was that the complaint remained unchecked, the pain in the foot was increasing, and there was, moreover, considerable febrile excitement, with uneasy sensations, about the head. I determined on bleeding from the arm at once, and took out my lancet for the purpose. Whilst tying the upper arm, the Hakīms, though they acquiesced in the propriety of the measure, held a grave consultation as to whether the operation should be performed with a country-made lancet or one of British manufacture, one of them having serious doubts on the safety of allowing an instrument worked by infidel hands to come in contact with the blood of a "true believer." But while these bigoted wiseacres were arguing the point, I settled the question by opening the vein with my own instrument.

This abstraction of blood was followed by the best effects, and in a few days the Sardar was sufficiently recovered to receive a visit from the Mission, and in the course of a few days more was able to hobble about his garden with the aid of a stick and the supporting arm of an attendant.

During my frequent visits to the Sardar on the occasion of this illness we threw off formality in a measure, and conversed without restraint on all sorts of topics; and as I was desirous of learning something of the history of the Afghan people, I did not scruple to ask the loan of any books on the subject which the heir-apparent might have in his library. Many of these he kindly placed at my disposal whilst at Kandahar, and the result of their perusal has been detailed in the Introduction. One of these books (which I had casually remarked was the best I had seen) the heir-apparent

kindly presented to me, but on leaving Kandahar on our return journey, it mysteriously disappeared from my collection.

This morning we received a dāk from Peshawar. We now learnt of the taking of Ahwaz on the Persian Gulf. Our hopes of proceeding to Herat, and clearing it of the Persians, are again revived. The news from India was meagre, and the papers were mainly occupied in recording and discussing the events of the Persian war. The mutiny of the 19th and 34th Regiments of B. N. I. was also dwelt on, with strictures on the inadequate punishment awarded them for their crime.

June 2nd.—The week has passed away most monotonously, and excepting reports of the Amir's death and the advance of a British army towards Kabul (both equally without foundation), there has been nothing to enliven the tedium of our mode of life. The weather, also, has of late become very hot, and during the night hot blasts blow over the city. This is apparently the consequence of radiation from the bare rocky ridges that skirt the city towards the north and west.

The crops are now well gathered in, and the price of grain has fallen considerably. Nevertheless, the suffering amongst the poor is still frightful; small-pox seems to be as prevalent as ever, and in our daily morning rides we still pass through frightful scenes of suffering from this pestilence. Only this morning I noticed a half-starved dog licking the legs of a man in the last stages of small-pox. Many of those who have the strength to do so try and approach us for the sake of alms, but they are driven off or ridden over by our escort, who have the Sardar's strict orders to prevent all strangers from approaching us, lest some mischief should be the result.

Just now the state of the city is worse than ever; for, owing to the heat, the decomposition of the dead bodies is very rapid, and the entire atmosphere, pervaded with foul effluvia, stinks aloud. It is really a matter of astonishment and thankfulness that our party has hitherto escaped infection and kept so healthy.

CHAPTER V.

Outbreak of the Mutiny in India—Meerut—Spread of News through Afghanistan—Loyalty of the Guide Escort—Perilous Position of the Mission—Intended Attack on the Mission—Deputation to the Sardar—The Sardar's Reply—Coolness of Major Lumsden—Terrible Reports from India—Courtesy of the Heir-Apparent—His Marriage—Mutiny of the 55th B. N. I—Death of General Anson—"The Guides"—The Balochis—Afghan Execution—General Farāmurz Khān—Rising of the Jājīs—Horse Caravan—The Sardar's Appreciation of Horseflesh—Kabul Horses—Breeding Establishments—The Heir-Apparent's Stud—Dost Mohammad's Arabs—The Amir urged to attack the British at Peshawar—Assafœtida Plants—The Heir-Apparent's dread of British Surgery—The Operation and its Result—The wandering German—An English Faquīr—European Spies—Siege of Delhi—Rumoured Disasters in India—Anticipated Rising of the Kandahārīs—Rahm Dil Khan—Disappointed Tax-payers—Government Officials—Alternations of Temperature—Persian News—Illness of the Sardar—Earthquake—Afghan Volcano ("Smoking Well")—Its Minerals—Gun-cotton "the Invention of the Devil"—Wonderful Effects of Hydrogen Gas—The Faringi Hakīm in league with Satan—Demand for extraordinary Poisons—Murders—Afghan Justice—How to replenish a Treasury—Hindu Cunning—The Sardar's Army—Sipahi Burglars—Wounds inflicted by the Chārah—Afghan Mode of staunching Hæmorrhage—Salve for Wounds—Temperature—Vineyards—Afghan Wines—Gardens round Kandahar—Variety and Cheapness of Fruit.

June 9th.—On the 4th instant, the General Farāmurz Khan, in his usual morning visit, told us that the Sardar had received a private express during the night from his royal father the Amir, at Kabul, informing him of the outbreak of a general mutiny in the Native Army of

India. The general also told us, that according to the accounts received, two native corps had been disbanded at Calcutta, and that another which was quartered at Ferozepoor (or Farozpūr) had broken out in acts of violence against their officers, and had been annihilated by the British troops at the station. He also mentioned that, as a precautionary measure, the native troops stationed at Lahore had been disarmed at a general parade. We were really at first incredulous of these reports, and freely expressed our doubts of their truth, attributing the whole affair to some mistake. But the general insisted on the truth of his tale, and, moreover, said, that Delhi had certainly been attacked and plundered by the native regiments quartered there, that the British of all classes had been put to the sword, and that the King of Delhi had been raised to the throne of the Mughal.

These very startling accounts certainly did perplex us somewhat, and, though at first we doubted their truth, we were extremely anxious for the arrival of our own dāk, impatient to learn the real state of affairs: for on calm deliberation we were convinced that, at the least, there must have been some good cause for the reports we had just heard, though, at the time, we were not prepared to admit their truth to the full extent. In our impatience to receive reliable information, we derived some consolation in learning that the Amir's express mounted messenger had reported having passed our dāk-runners between the sixth or seventh march from this. The rest of the day, as may be imagined, was passed by us in painful suspense, and at nightfall we retired to our couches with heavy hearts, and anxiously waited the momentarily expected announcement of the arrival of our dāk. In the morning it arrived, and to our utter dismay and horror, more than verified the accounts we had

heard the day before. We now, for the first time, learnt the particulars of the outbreak at Meerut, the succeeding attack of Delhi, and the concomitant atrocities. This sad news overwhelmed us with astonishment, and a just appreciation of the gravity of the crisis filled our hearts with grief and anxious forebodings for the welfare of relatives and friends, as well as for the fate of the British Empire in India, and excited a most tantalizing impatience for the receipt of further intelligence, detailing the subsequent events, of which we had received such gloomy prognostications.

This news spread through Afghanistan and the countries of Central Asia with electric rapidity, and, as was to be expected, aroused their peoples to the highest degree of excitement and hostility.

The Guide escort with the Mission, on hearing of the state of affairs in India, behaved most nobly, and whilst confident of the loyalty of their comrades in the regiment, were loud in their curses upon the mutineers and all concerned with them.

The position of the Mission now became one of no small peril, since our safety depended entirely on the caprice of the Amir, and the conduct of the heir-apparent, under whose protection we were living. Indeed, shortly after the news of our sad disasters in India had reached the city, one of its chief men, Sarfarāz Khan (who, if I remember rightly, for I have no note on this point, belonged to the Nūrzai tribe of Afghans), organized a party to attack the citadel with the object of seizing us; after which, it was rumoured, he intended to demand a heavy ransom for our lives, or else kill us as infidels, and thus secure for himself the blessings of Paradise. His plot, however, was discovered in time, owing to the suspicions aroused by the large quantities of lead his servants were known to have lately purchased in the bazars.

On learning that his schemes were known, and fearing a counter attack on the part of the heir-apparent (for the fate of Sadīk Khan was still fresh in his memory), he fled the city towards Herat. As soon as the fact of his flight was ascertained, the heir-apparent despatched Sardar Jalālu-d-dīn Khan with a body of horsemen after him. The chase was kept up by Jalālu-d-dīn Khan as far as Girishk, where he gave in, as the fugitive Sarfarāz Khan had steadily out-distanced him the whole way.

A few days after this, a deputation of mullahs, or priests, who represented the religious party in the city, waited on the heir-apparent, and in public audience demanded that the British officers of the Mission should be either given over to them to deal with, or else at once dismissed from his court and turned out of the country, which was defiled by our presence. They strongly urged the heir-apparent to act on one or other of these proposals, and promised him that while, by so doing, he proved himself a true believer and the champion of Islam, he would also gain the esteem and support of his subjects and deprive his enemies of all grounds for calling him the friend and associate of the accursed infidels, whom an irate Deity was now chastising for their crimes, and whose sway over the faithful, over whom they had tyrannized for near a hundred years, was now disappearing for ever.

The Sardar, in reply, dismissed the mullah deputation with a well-merited rebuke, and told them that the British, although undoubtedly heretics, were nevertheless "Ahl i Kitāb," or "people of the Book," and as such, deserving of consideration. Moreover, he told them that the British were the friends of the Amir, and were now supporting him against the Persian foe with the aid of both arms and money. In fine, the heir-apparent distinctly refused their demands, and expressed his deter-

mination to protect us from all interference or injury, and, warning the deputation against prosecuting their designs, and exciting a disturbance in the city, dismissed them from his presence.

This determination on the part of the heir-apparent was quite unexpected by us, and quite contrary to his usual character. This was, I believe, mainly attributable (while, in the first place, humbly and thankfully acknowledging the merciful protection of a Divine Providence) to the cool courage and admirable good judgment and fortitude evinced throughout this trying time by Major H. B. Lumsden, the Political Chief of the Mission, who, by his own excellent example, inspired all around him with confidence and courage.

The interval between the receipt of the dāk last referred to, and the arrival of its successor, was passed by us in a state of anxiety and suspense more easily imagined than described; for apart from the exciting events above related, and which so intimately affected ourselves, we were daily assailed by lying, or at least grossly exaggerated, accounts of the terrible calamities reported to have overwhelmed our unfortunate countrymen in India, and which it was impossible to consider calmly; for the mere details brought to us by our own newspapers and letters had roused our blood and excited a tumult of evil passions in our hearts, which were succeeded by an eagerness for revenge, and a readiness to credit the most extravagant reports as to the doings of our now abhorred native soldiery. Little occurred besides to vary the monotony of our lives during this interval. The crops had been already gathered in some days previously, and prices had fallen somewhat. A few days ago, the Sardar had it drummed through the city that no grain was to be sold at any variation from the fixed rate of sixteen sers the rupee until further notice,

under penalty of fine. The object of this arrangement, as rumour had it, was to enable him to sell off his own stock of grain at a still highly profitable rate! Such is Afghan despotism. Now, with the increase of provisions, the condition of the poor people is slowly ameliorating, and the plague of small-pox is also disappearing.

During the last few days we have not been out for our usual morning ride, and the Sardar, fancying it was owing to the filthy streets we had to pass through—for their state was now perfectly intolerable to any but an Afghan—issued an order that they should be swept clean and kept so for the future. This measure we had often urged on him before, but without effect, although he always promised that they should be cleaned at once. As it was, on the present occasion, the streets and principal bazars remained tolerably clean for a few days, but gradually filth and offal of every description again accumulated, and before very long they were as bad as ever.

A couple of days ago we were somewhat surprised by a continuous and irregular discharge of musketry in different parts of the citadel and the adjoining quarters of the city. On inquiry we learnt that it was in honour of the heir-apparent's marriage. He has hardly yet recovered from his late attack of gout. There is a good deal of scandal connected with this marriage, and the Sardar is not a little blamed for his injustice in the matter.

It appears that about a week or ten days ago a rich merchant of the city, a man of the Tarīn tribe, and who was a widower with an only daughter of nine years of age, died suddenly and left his infant daughter heiress to all his property, which consisted of 15,000 rupees in cash, eight "ploughs" of land, valued at 600 rupees, and four water-mills, together with horses, cattle, and stock in trade. As soon as the merchant's death became known, some six or seven of the heir-apparent's soldiers

went to the house and seized the deceased's property, declaring that they also were Tarīns and relatives of the dead man, and, as such, entitled to a share of his wealth. The terrified child, with one or two servants, fled to the house of her maternal grandmother in another quarter of the city. The soldiers followed and demanded that she, as well as the 15,000 rupees that she had carried off with her, should be given over to them. The grandparents refused, and at once proceeded to the presence of the heir-apparent, with a petition representing the injustice done to them, and praying for protection. To their astonishment, the Sardar at once sent for the child, whom he said he would marry. She was accordingly brought to his "haram sarai" in a litter the same day, and on the next the marriage was celebrated with feasting, music, and the firing of guns and matchlocks, &c., according to the usual custom of the Afghans, the heir-apparent taking charge of all her property of every kind, and dismissing the thunder-struck guardians of the child to their homes to receive the congratulations of their friends on their high connection!

June 20*th.*—The heir-apparent has been again laid up with a relapse of his former complaint, brought on by his own imprudence. The attack, however, is fortunately of a milder nature than the last. On one of my visits he told me that he had just received an express from the Amir, detailing the particulars of the mutiny of the 55th Regiment B. N. I., at Nowshera and Mardān, in Yūsufzai. Some hundreds, he said, had been annihilated, and the rest dispersed beyond the border by a force from Peshawar, under Brigadier Nicholson. He mentioned the death of the Commander-in-Chief, General Anson, whilst marching to the relief of Delhi, and said that the native regiments of the line in Peshawar garrison had been disarmed.

This piece of intelligence produced wonderful excitement amongst our party; for the famous Guide Corps, which our Chief, Major Lumsden, had raised and commanded for the last eight or nine years, and to which I had the honour of being attached as medical officer previous to my appointment to the Kandahar Mission, was stationed at the frontier outpost of Mardān, in Yūsufzai; and we did not hear of their being ordered down country to aid in quelling the mutiny of the Bengal army till some days later, when our own dāk arrived. The "Guides" were, in fact, one of the first, if not the first, of the Punjab Irregular Corps which were ordered from the frontier to the scene of action in Hindustan.

Our first feelings of anxiety for the safety and welfare of our brother officers and friends in the corps were now replaced by vexation and chagrin at our being unable to accompany them when proceeding on active service. This was, at the time, acutely felt by our Chief. But he afterwards had the consolation of knowing that his "Guides," when fighting before Delhi, had not forgotten their loved and respected commandant, as their frequent letters to him proved, whilst they nobly maintained their previously established character by deeds of daring and a cheerful endurance of hardships, in which they were surpassed by none before Delhi.

After the first excitement produced by this news was over, our time passed very heavily, and our position here seemed irksome alike to ourselves and those we dwelt amongst. All around viewed us with suspicion, and tried how far they could go in dropping their usual marks of respect and civility, but were soon brought round to their proper bearing by our independence and quiet confidence in the ultimate success of our cause.

Yesterday three men were hanged together on the

parade-ground in front of the citadel. They were all Balochis, and formed part of a gang of twenty who had attacked and murdered Karīm Khan, Barakzai. About a fortnight ago this man was despatched by the heir-apparent to Girishk on public duty connected with the revenues of the district. Before he had gone half way, his party was attacked by a band of marauding Balochis; himself and several of his party were killed, whilst the rest were more or less wounded, and with difficulty made good their escape back to Kandahar. A few horsemen were sent out in search of the murderers, and soon returned with the three men who were hanged yesterday. There was no proof of their having been implicated in this murder, but, as the Kandahārīs said, they richly deserved the punishment inflicted on account of previous crimes, which, as Balochis, they must have committed!

This morning there was another execution, but of a different kind from that above mentioned, and one that produced a great excitement amongst the people of all classes, who assembled in large crowds to witness the inhuman act, called in the vernacular "kisās," or, "the avenging of blood." The facts of the case are as follows: Some ten or twelve days ago a couple of grooms, whilst in a clover-field cutting their supplies of fodder for the day, quarrelled, the one having accused the other of appropriating some of his bundles of the cut fodder, which he forthwith proceeded to restore to his own heap. To this the other offered resistance; a struggle ensued, and one of the men cut the other with his sickle across the wrist, and divided all the soft parts down to the bones. The wounded man went home, and, on the advice of his friends, applied a paste of quicklime and pounded mulberry leaves to the wound, in order to staunch the tremendous hæmorrhage which had already brought him to the verge of syncope. About a week

afterwards the man was brought to my dispensary. At this time mortification had set in, and extended half way up the arm. I at once determined on amputation of the limb, as the only chance of saving life. But the man stoutly refused to submit to the operation, saying that he much preferred entering Paradise whole than spending a life of beggary on this earth, and, after all, losing precious time in searching for his missing limb in the world of spirits before he could enter and partake of the joys and blessings of Jannat, or paradise!

As soon as the General Farāmurz Khan, who, on this occasion, as was his usual custom, attended me in my morning visits to the dispensary, heard that I thought the man was likely soon to die, he sent off some of his attendant orderlies to apprehend the other groom who had inflicted the wound, and, on his arrival, at once placed him under a guard in the citadel prison.

In a day or two afterwards the wounded man died, and his brother came forward and publicly demanded of the heir-apparent that the author of his brother's death should be made over to him, in order that he might exact revenge according to the "Pukhtunwālī," or established "Pukhtun custom," in such cases. His request was granted, and the morrow was fixed for the "kisās."

About noon this day, accordingly, there was a great crowd and tumult of voices outside the citadel gate, but, as we knew what was to take place, we did not go out to see the ceremony. Presently the din was hushed, there was a momentary pause of complete silence, and then followed prolonged shouts of "Shābāsh!" "shābāsh!" In a few minutes more the General Farāmurz Khan came over to us, and was in perfect ecstasies of delight at the brutal sight he had just witnessed and applauded. He told us that after the kāzī had pronounced the

prisoner guilty, and deserving of the retribution now to be dealt to him, he consigned him to the care of the brother of the deceased, who at once stepped forward, and, unsheathing his "chārah," threw down his brother's homicide, and, kneeling on his chest, with a sonorous "Bismillah-a-r-rahmān-a-rahīm!" (in the name of God, the most merciful and gracious), cut his throat from ear to ear, as he would have done that of a sheep.

I must here say a few words of this General Farāmurz Khan, of whom we saw so much during our stay at Kandahar. He is a Kāfir slave, and has lived amongst the Afghans since his boyhood, having been entrapped and carried away from his own wild mountain home in Kāfiristan at a very early age. Before he became the property of his present master, the heir-apparent, he was brought up in the Amir's court at Kabul as a slave-boy belonging to the late Wazir Akbar Khan. He is a good-looking man of about thirty years of age, and, as soon after our arrival at Kandahar he adopted the European dress, he could hardly be distinguished, in outward appearance, from an Englishman, for he had a fair and almost florid complexion, with light brown hair.

Farāmurz Khan was very quick and intelligent, and assimilated with us much more readily than any other of the court officials with whom we came in contact. As general of the heir-apparent's troops, he occupied a position of great power and responsibility. He was the Sardar's confidant in all matters connected with the government of the province he ruled over, and its external political relations; and as his most trustworthy servant, he was specially charged with the care of our party in Kandahar. He visited us almost daily, and was the medium of intercourse between ourselves and those around us. He held the British in high estimation, and, as far as he could safely do so, aped us in dress and

manners, alternately borrowing a coat, helmet, or boot, &c. from one or other of us, and having a copy made of them, was proud to wear the same dress as we did. His tailor, unfortunately, was not an experienced snip, and as, moreover, the starching of shirt-fronts is a step beyond the civilization of Afghanistan, his dress always looked untidy, and gave him a very dissipated look, from the careless way it was put on. His odd appearance, with a helmet cocked on one side of the head, a waistcoat only half buttoned, a necktie untied, and hair uncombed, afforded us, at times, a good deal of merriment.

Under proper training, Farāmurz Khan would have been a useful and intelligent member of society, but the evil influences of the régime he lived under had quite smothered all the noble traits of his better nature, and made him a cruel, crafty, and unscrupulous man. He had, moreover, like those amongst whom he had been brought up, imbibed a taste for all sorts of debauchery and dissipation.

He often amused us with tales of his native country, and the happy and independent mode of life of its people. He looked down on them, however, with pity, as being Pagans, and, "In this respect only," he would say, "are they inferior to the Afghan, the nation of my adoption." On opportune occasions, when others were not present, he freely confessed to us that, although now he was a "true believer"—and, as he said so, he would stroke his beard, and with mock solemnity mutter, "Shukur alhamdu-l-illah" (thanks and praise be to God)—he often felt a longing desire to join his own people in their happy and independent mode of life, instead of the cares and responsibilities that were now placed on his shoulders. In the presence of strangers, he never alluded to these subjects, but always professed the deepest veneration

and affection for the State religion and the highest esteem for the Afghan nation.

Farāmurz Khan's position here was a most unenviable one; for, although he enjoyed the confidence and affection of his master more than any other of his servants, he was held responsible for the well-being of everything connected with the government, the court, and ourselves. And, in truth, he lived in a constant state of anxiety and trepidation. Without money or matériel, he was expected to keep the troops well equipped and quiet. He had also to watch over the safety of our party and of the rest of the citadel from the intrigues of enemies in the city. The able manner in which he accomplished these, and the skill with which he managed to play off the different regiments against each other, and even set the companies of the different regiments as spies over each other's mutinous designs, were deserving of great credit. He was always about our residency night and day, and often complained that the work was too harassing. But what could he do? He knew too well from experience that his own head would answer for any misfortune occurring either through his own fault or that of others.

With all his shortcomings Farāmurz Khan was always a friend to us, and considering the circumstances which influenced his character and conduct, was not undeserving of esteem. On our departure from Kandahar for Peshawar he accompanied our camp two marches, and then bid us farewell, with many expressions of warm friendship and prayers for our future prosperity.

June 30th.—The weather has now become oppressively hot. The sky is obscured by a dense fiery haze, and hot winds prevail throughout the day, and more or less during the night also. The city, however, is in a comparatively healthy state, and our party has not yet suffered from the heat.

This morning the Sardar received news from Kurram, to the effect that our quondam friends the Jājīs had risen in arms against the Naib Gholām Jān, and had besieged him in a small fort in the Khost hills, where he was making a tour for the collection of the revenue. The letter mentioned that a force of infantry and cavalry had already left Kabul for the scene of disturbance, with orders thoroughly to humble the refractory tribes. The Sardar now told us that the hostile conduct of the Jājīs towards our party whilst marching through their country was instigated by an aged "Akhun," or Doctor of Divinity of the Shāmū Khail division of the tribe, in revenge for the cruel conduct of Naib Gholām Jān towards many of them a few months previous to our journey through the district, when Khost was annexed to Kurram by the troops of its governor, the Sardar Mohammad Azim Khan.

In one of our morning rides a couple of days ago we met a large Kāfila of horses approaching the city. There were between seventy and eighty of them; they came from the neighbourhood of Herat and Maimanna, and were being taken to the market at the frontier town of Shikārpūr in Sind. As soon as the Sardar heard of the arrival of these horses, he sent his "Mīr Akhor," or Master of the Horse, to select the finest of the batch for his inspection. This afternoon, accordingly, some eighteen or twenty of them were led into the courtyard in front of the heir-apparent's public audience-hall. After a careful examination half-a-dozen of the finest were selected, and the rest sent back to their owners. And now followed a scene that could only be witnessed in Afghanistan.

The Sardar, after dilating on the defects of the horses he had himself selected, turned to his attendant courtiers, and with an assumed air of generosity and justice, asked what they thought a fair price for the wretched specimens

of horseflesh that stood before them. The Mīr Akhor gave it as his opinion that were they in better condition they might possibly be worth thirty rupees each, but no doubt the Sardar, with the generosity for which he was famed, and out of consideration for the hardships and dangers encountered by the merchants on their long journey, would grant them a few rupees more per horse. The Mīr Akhor was followed by several voices that declared forty-five rupees each a very liberal price; but the Sardar was a little more magnanimous, and announced his pleasure to give fifty rupees for each horse. This announcement was almost drowned in the hum of approbation and praise of his liberality raised by the crowd of courtiers, whilst the poor horse-dealers loudly protested and declared that they would be ruined if their horses were taken from them at such nominal prices, and vowed by all that was holy, and the testimony of all their saints and prophets, that the horses had already cost more than the price fixed on them in food and tolls on the journey. They were sharply upbraided for their base ingratitude, and ordered to keep silence—a hint that experience had taught them they must not disregard. With downcast looks they took the price so unjustly and arbitrarily fixed on their property, and retired to their sarai, inwardly cursing the Sardar and all his belongings, though outwardly acknowledging his supreme right to do as he pleased. The rest of the batch were as soon as possible cleared out of the city, and on their march towards Shikārpūr, where they afterwards sold for from three hundred and fifty rupees to four hundred rupees each, or for from 35*l*. to 40*l*., the Sardar having first got the pick of them at 5*l*. each! Shortly after this we purchased some horses for ourselves out of other Kāfilas passing through, and paying a little over the actual market price, got them at between 30*l*. to 40*l*. each.

There is a considerable transit trade in horses through Afghanistan, and of late years this country itself has produced a large number which find their way into India under the name of Kabul horses; the name also given to those brought from the countries beyond Afghanistan.

The Kabul horse is a good breed, of medium height, the average being about fourteen and a half hands high. Many of the better specimens are out of Persian dams by Arab sires; and these are mostly sold at Bombay and Karachi as Gulf Arabs.

The Amir takes great interest in horseflesh, and has two extensive breeding establishments in the Kabul district, which are said to contain three hundred mares each. The best of the produce of these he keeps for his own stables, or divides amongst his sons and friendly chiefs. The rest are sold for exportation to Hindustan, or else are drafted into his own cavalry regiments. The Afghans generally are very fond of horses, but they treat them most injudiciously. They often commence riding them at fourteen or eighteen months of age, and frequently overtask their undeveloped powers. The consequence is, that most of their animals, over four or six years of age, are more or less windgalled or spavined. In travelling they often take their horses marches of fifty or sixty miles a day, for several days in succession, without a halt; but their pace is never faster than a quick walk, which the horses keep up for the whole day with apparent ease, getting over the ground at the rate of about four and a half miles an hour.

The heir-apparent was very fond of inspecting his horses (and he had some very fine ones in his stables), and frequently, when we were calling on him, had them brought out for our inspection. He knew the pedigrees of each of them with remarkable accuracy, and was especially proud of a very fine and nearly thorough-bred

horse, "Durrdāna," or "Pearl-gem," which he told us was out of a half-bred Arab and Persian mare by an Arab left in the country by Sir William Macnaughten.

Most of the Arabs given to the Amir as presents by the British Government, or purchased by his own agents on the frontier, are turned into his breeding studs; and as much care and attention is devoted to their serving, a great improvement in the breed of horses in the country is already perceptible, and is a subject of remark and congratulation amongst the Afghans themselves.

For some days past rumours have been current in the city that a rising is brewing at Kabul, with the object of leading the Amir to attack the British at Peshawar. It is said, however, that the Amir is averse to the measure, and has warned the priests to desist from exciting the populace by preaching the "jahād" against us, and has openly declared his friendship with the British Government and determination to abide by the terms of the treaty recently ratified at Peshawar. Among other things it is said that the Khaibar pass is closed, owing to a rising of the Afrīdī and Mahmand Pathans. Our impatience for the arrival of our own dāk was intense, as may be imagined. Our endurance was not taxed very long, for on our return from a visit to the Sardar this morning we found the dāk had just arrived. It brought us news down to the 12th instant. We now learnt that an European army had arrived before Delhi; that on the day of their arrival they fought and beat the mutineers, taking twenty guns, and driving the enemy from their position on the river Hindun to the shelter of the city. A large force of Europeans is coming out from England, and several regiments from the Mediterranean stations are shortly expected *viâ* Egypt. This intelligence is cheering, and inspires us with hopes of a successful issue. The Peshawar authorities keep a sharp look-out

upon the actions of the Amir and the frontier tribes, and are ready to repel any attack from this quarter.

A few days ago, whilst riding on the plain to the north-east of the city, we noticed several assafœtida plants. The assafœtida, called "hang," or "hing," by the natives, grows wild on the sandy and gravelly plains that form the western portion of Afghanistan. It is never cultivated, but its peculiar gum-resin is collected from the plants in the deserts where they grow. The produce is for the most part exported to Hindustan, and forms an important item of the trade of the country.

The assafœtida trade of Western Afghanistan is almost entirely in the hands of the Kākarr tribe of Afghans, who inhabit the Borī valley and the hills in the vicinity of the Bolān. About the commencement of March the leaves of the plant sprout afresh from its perennial root; and during the succeeding months of April and May, when its peculiar product is in greatest abundance, many hundreds of Kākarrs are scattered all over the plain country from Kandahar up to Herat to collect it. The plant is said to grow in the greatest abundance at Anār-darrah, in the Halmand district, though it is also scattered all over the western portions of Afghanistan, and extends into the northern parts of Persia and Turkistan.

The assafœtida gum is collected from the root of the plant in the following manner:—The frail, withered, and vaginated stem which belongs to plants of the previous year, or the cluster of fresh, green, and sheathing leaves that belong to newly sprouted plants (sometimes the latter are seen growing round the former before it has sufficiently decayed to be blown away by the wind, &c.), is cut away at its junction with the top of the root, around which a trench of some six inches wide, and as many deep, is dug in the earth. Several deep incisions are now made across the upper part of the root, and this

operation is repeated at intervals of three or four days, as the sap from the root continues to exude for a week, or even fifteen days, according to its calibre. The sap that exudes collects in tears around the top of the root, and in cases where it is abundant flows into the hollow dug all round it. In all cases, as soon as the incisions are made, the root is covered over with a bundle of loose twigs or herbs, or even with a heap of stones, as a protection from the drying effects of the sun. Were this precaution neglected, the root would soon wither, and little or no juice would exude from the incisions. The quantity of gum-resin obtained from each root varies according to its size; some hardly yield an ounce, others yield as much as a couple of pounds weight; some of the roots are no larger than a carrot, others attain the thickness of a man's leg.

The quality of the gum varies considerably, and it is, besides, always more or less adulterated on the spot by the collectors, or else before it enters the market. The extent of admixture with other matter varies from one-fifth to one-third; wheat-flour and powdered gypsum being the articles most commonly employed for its adulteration. The best sort of assafœtida, however, is rarely adulterated; it is obtained solely from the "node" or leaf-bud in the centre of the root-head, is much more esteemed than the other kinds, and sells at a very much higher price. At Kandahar the price of the pure drug varies from four to seven rupees the "mān-i-tabrīz" (about 3 lbs. avoirdupois), whilst the price of the inferior kinds is from one and a half to three and a half rupees per "mān." Assafœtida is very largely consumed in Hindustan as a condiment in many dishes common both to the Hindu and the Mussalman, and more especially with those principally composed of the different kinds of pulses.

In Afghanistan the gum is only used as a medicine, but the fresh leaves of the plant, which have the same peculiar stench as its secretion, are in common use as a vegetable by those residing where it grows. The white and succulent inner part of the young stem is considered a delicacy by the Afghans when roasted and flavoured with salt and butter.

July 9th.—During the last week the Sardar has suffered greatly from the effects of a large carbuncle on his chest. I have had a good deal of difficulty in this case, as his physicians had succeeded in frightening him of my lancet, and had persuaded him (not a very difficult task) to defer the time for laying open the boil until they had fixed a happy conjunction of the constellations. I ultimately gained my point, owing to the extreme pain of the boil and the Sardar's inability to endure it any longer. The physicians also, at this juncture, consoled the heir-apparent with the gratifying intelligence that the stars were now happily disposed in the firmament (very complaisant of them, whatever their varying relations towards each other might mean), and that he need fear no evil. But before I could use my lancet a question was raised as to the advisability of substituting some safer and better instrument. The originator of this question proposed that the boil should be opened with the sharp spike of a crushed mutton bone, as being the best suited to the operation; his rival at once objected, and recommended a piece of broken glass as far superior to the bone; whilst a domestic standing at the head of the bed earnestly advised the heir-apparent to put his trust in God, and, leaving the boil to itself, to seek an alleviation of his sufferings by a liberal distribution of food and money to the poor.

I told the heir-apparent that he should certainly act on the last recommendation, and then having prepared him

for what I was about to do, laid open the boil by a free incision, the operation being accompanied by a fearful din of voices offering up prayers for the safe guidance of my hand, and the speedy recovery of the Sardar. As soon as I laid down my lancet the whole room resounded with "Shukur alhamdu-l-illāhs" and "Lā houl wa lā kuwata illah billāhīs" (Arabic phrases, commonly used to express thankfulness, and surprise, or praise), and many of the attendant courtiers crowding around the bed kissed the Sardar's hands, and declaring that "the light had again returned to their eyes," &c. &c., with similar expressions, prayed for his speedy restoration to health.

On visiting the Sardar next day, I found him sitting up apparently quite well, and transacting his ordinary business in the public audience-hall. On my approach he dismissed his levée, and ordering his chilam and some tea, invited me to be seated on a cushion next himself. We conversed for a long time on various topics, and chiefly regarding the political influence of the different European Powers. The Sardar mentioned having received a dāk from Kabul during the night. It contained, he said, no public news, but merely reported the safe arrival of the German shoemaker, Yapûrt (whose history has been already related), at Kabul. The Sardar, who himself appeared to view the German as a suspicious character, mentioned that the Amir was very desirous of finding out who he really was, and he made many inquiries as to whether the Germans were a powerful nation, whether they maintained a large army, &c., and expressed astonishment that a country he had never heard of before should possess so large a population and so powerful an army. But this is not to be wondered at, for the Afghans know nothing whatever of the geography or history of Europe. The only idea they have of "Farangistan" is that it contains the "Farangis,"

a white-faced, pig-eating race of infidels, who are very fond of fighting and drinking, and appropriating other people's countries. The Sardar, however, had some very muddled ideas of the different European nations, though from the fact of his not having heard of the Germans, I began to think he was more ignorant than he should have been. I am afraid he was not much enlightened by my description of the Germans, for he finally came to the conclusion that they were a "Nīmcha" race, a sort of half-breed between the French and English, whom he considered to be the only real Farangis.

Turning from this bewildering subject, the Sardar inquired whether it was true that an Englishman, in the disguise of a Fakīr, was now travelling through Turkistan, as he had received reliable information to that effect, and was desirous of knowing whether such individuals were ever appointed to visit foreign countries as spies by their own Governments, or whether they were mere adventurers. He had evidently already made up his mind on this point, for he received my denial of Government agency in the manner indicated with incredulity, merely remarking that these travellers must have some greater aim than the mere gratification of curiosity to induce them to undergo the hardships and perils they did in these regions.

A couple of days ago our dāk from Peshawar arrived, and brought intelligence down to the 17th ult. The British army had taken up a position in front of Delhi on the site of the old cantonments, but had made very little progress, if any, in the siege. Reinforcements were sadly needed, and every available soldier from the Punjab was being sent down to the scene of our struggle for existence, and the retrievement of our lost position in the country. The "Guides" are reported to have made a wonderfully rapid march to the scene of action, and to have acquitted themselves nobly ever since the

day of their arrival before Delhi. In their first encounter with the enemy most of their officers were more or less severely wounded, and poor Quintin (Battye) received his death-wound. His loss was deeply felt by all, and especially by the cavalry, of whom he was commandant. He was a general favourite in the corps, and an ornament to the profession of which he was such an enthusiast. *Dulce est et decus pro patriâ mori*, were his last words, and characteristic of the high-souled patriotism of the noble spirit that breathed them.

The reports daily current in the city regarding our calamities in Hindustan, are of a most painful and harrowing description. There are also whispers of an anticipated rising of the Kandahārīs at the instigation of their former chief, Rahm-dil Khan, who at present resides at Kabul under the surveillance of the Amir. He promises to march shortly from Kabul, at the head of a trusty band of clansmen, for Kandahar, where, after ousting the heir-apparent, he purposes to re-establish his own authority. The heir-apparent is on the alert, and prepared to suppress the slightest indication of discontent or tumult.

Rahm-dil Khan, it is said, has a large number of supporters amongst the principal men of the city, who are ready to afford him their services in regaining his power. No doubt the majority of the citizens would hail his return with joy, not from any special regard to his person, or appreciation of his qualities, but merely from a love of change; and were a rival candidate to appear in the field a month after, they would, with equal alacrity, flock to his standard. This fickle and dissatisfied state of the public mind is quite characteristic of the Afghans. And it is not to be wondered at, for the governors of the country, instead of striving to render their rule grateful to their subjects, aim rather to cripple them in the shortest possible time, and in such a manner,

by the enforcement of tyrannical laws and oppressive taxation, as to render the mass of the people powerless to scheme against or resist their authority.

On the first arrival of the Mission at Kandahar, the bulk of the tax-paying people rejoiced in the anticipation of a speedy amelioration of their condition and some release from the burdens under which they laboured. They soon, however, discovered that their hopes were ill-founded, as the Mission in no way interfered with the government of the country, and they then joined the mass in their hostility towards us.

The army and government officials of every kind are the only classes who are satisfied with the rule of the country, and they are so simply because they fatten on the oppression they are allowed to practise on the peasantry and townspeople. The two classes hate each other most cordially; and this is the cause of the want of unanimity between the governed and governing classes for which this people are so proverbial, both amongst themselves and their neighbours.

The weather is daily getting hotter and more and more oppressive, without a breath of wind stirring. The nights, on the other hand, have of late become cold and damp, owing to the heavy dews that now fall. Our party has suffered from these alternations of temperature, and several are laid up with fever and ague, or influenza, and amongst the number Lieut. P. S. Lumsden, Political Assistant, and myself. The effects of this fever were very exhausting, and the unfavourable state of the weather retarded convalescence for many days. It appeared very prevalent amongst the natives, who called it "nūzl" or "nūzla" (influenza), and was probably produced by exposure to the night air, it being the common custom to sleep on the house-tops during the summer months.

July 20th.—On the 11th instant, Major Lumsden and myself visited the Sardar. Lieut. Lumsden being still on the sick list, was unable to accompany us. The Sardar gave us a budget of Persian news, which he said he had only that morning received from his news-agent at Herat, who reported that the Persians had evacuated the city, and were marching back to their own capital. The news-letter also reported that the Shah of Persia had executed his "Sadr-azim," or prime minister, as he had been proved to be the cause of the rupture with the British, which had resulted in much expense to the country and damage of its reputation.

A couple of days after this visit the Sardar sent over to say that he was not feeling well, and would like to see me. I went over, and found him in a very anxious state of mind, and complaining of great giddiness and heat of head. He was, in fact, threatened with an attack of apoplexy. I at once cupped him freely from the back of the neck, and applied cold water to the shaven scalp. He was soon relieved, and on calling the next day to learn the effects of the medicine I had given him, found him apparently quite well. The usual pipe and tea were produced, and we whiled away a couple of hours in conversation. He asked if it were really true that the Czar of Russia, or his brother, had gone to Paris on a visit to the French Emperor; and on being assured of the fact, expressed astonishment at his trusting himself without an army of protection in the capital of a sovereign with whom he had so lately been at war. He was curious to know whether Farokh Khan, the Persian Ambassador, had really been received at the Court of Queen Victoria; and if so, whether he had not urged on the British Ministry the advisability of rescuing Kandahar from the Amir, and making it over to its former rulers, Rahm-dil

Khan and his brothers—suspicions quite characteristic of the Afghan nature.

On the 13th of this month, at five P.M., there was a smart shock of earthquake. It lasted only a few seconds and appeared to travel from north to south. The day had been extremely hot and sultry, and the air was darkened and rendered almost stifling by a dust-storm, which continued to blow over the city for about two hours after noon. Earthquakes, though of common occurrence at Kabul, are said to be very rare in this locality, a phenomenon attributed by the natives to the peculiar character of the country, which is traversed in all directions by the shafts and tunnels of the artificial water-courses already described under the term Kūraiz. The natives have a popular belief that the pent-up thunder (which, according to their ideas, is the cause of earthquakes) here finds an easy exit into the air, without producing any of those vibrations which are the signs of its obstruction in other parts.

There is, it is said, an active volcano in the south-western extreme of Afghanistan, in the district of Sistán, where it borders on Balochistan. The hill containing the volcano is called Pīr Kisrī; the volcano itself is called "Chāh-i-dūdī," or "the smoking well." From the information I was enabled to gather on this point, I have no doubt of the existence of an active volcano on the site indicated. In the bazar here I obtained some lumps of sal-ammoniac of a granular structure and yellow colour, as if it had been fused with sulphur. It was said to have come from the Pīr Kisrī hill, where also common salt, alum, sulphur and sulphate of zinc (zāk) are obtained in great quantities, both pure and fused together as lava. Of all these I obtained samples in the shop of one of the largest druggists in the city.

He was an intelligent man, and gave me the following account of the "smoking well." He had never seen the Chāh-i-dūdī himself, nor, indeed, was it possible for an Afghan to visit the place, owing to the hostility of the Balochis inhabiting the Pīr Kisrī district, who are notorious freebooters, and the dread of the adjacent territory. There was, however, no doubt of its existence, and he had often heard accounts of the wonderful "smoking well" and "fiery mountain" from the Balochis, who came to the city to sell the salt and other mineral productions they had collected on the spot. The air at the top of the hill is described as poisonous, and highly charged with sulphurous vapours, which produce a choking sensation if approached too closely. At times, hot ashes, smoke, and fiery flames issued from the mouth of the well and scorched those who approached the hill unprotected. Those who collect the sal-ammoniac, sulphur, &c. are clothed in very thick felts of sheep's-wool and camel's-hair mixed, and are armed with long poles, at the end of which are fixed shovels, with which the salts are scraped away from the surface near the foot of the hill. The country around Pīr Kisrī is a desolate waste of land. Such in substance was the druggist's account, and it bears the impress of truth, for such an exact description of a volcano is not otherwise to be accounted for.

This morning, in one of my usual visits to the Sardar, I took with me some gun-cotton that I had prepared a few days previously. He was naturally incredulous of its powers as an explosive agent, even after I had fired several bullets across the yard with it, and exploded some in my own hand and then on the hands of several of the bystanders. In fact, he was not satisfied as to its properties till he had himself loaded and fired a gun with it. They were all greatly astonished, as they had never

seen or heard of such a thing before. Some of the courtiers were most pressing to learn how to make gun-cotton, and one of them openly asked me to favour him with a good supply, enough to stuff a cushion with, as he could then easily blow up an unsuspecting rival by accidentally dropping a live coal from his chilam on his cushion. A nearly blind and toothless old Mullah, who was awoke from his reveries in the corner of the room by the noisy discussion going on, was asked to witness the wonderful effects of the cotton. He did so, and merely denouncing it as the invention of the devil, slunk back to his corner, and counting his beads rocked himself into a pious slumber.

On another occasion, whilst preparing some sulphate of zinc for use in the dispensary, I collected the hydrogen gas evolved in the process, for the purpose of showing the natives its explosive qualities when mixed with atmospheric air. The experiment was repeated very often by many of the people about the court of the heir-apparent, with my assistance, by placing a lighted taper at the mouth of a soda-water bottle (of which we happened to have a few with us) filled with equal portions of hydrogen gas and atmospheric air. They were delighted with the experiment, and expressed great astonishment at the explosion produced by invisible agents. One of the men, who, by the way, was somewhat of a sceptic, unfortunately scorched his arm and burnt his shirt-sleeve by clumsily holding his arm with the lighted taper straight in front of the mouth of the charged bottle. He was electrified at the sharp effects of his temerity, and, owing to his garrulity and misrepresentations, it began to be the general notion that I was in league with his satanic majesty; for, being entirely ignorant of chemistry, these people could in no other way account for such apparent "diablerie." I regretted this,

inasmuch as the fear of such an unenviable connection deterred me from completing a voltaic battery I had commenced. Another inconvenient result of these displays was the belief that I could poison people in the most artistic and subtle manner; and in consequence I was frequently annoyed by requests for deadly poisons from people of all ranks. One would want a poison with immediate effects, but colourless and tasteless, so as not to discover its presence through the senses! Another would ask for a poison which did not act till three or four months after it was taken. Whilst others again would ask for rules by which they could discover poison mixed in their food. The inference from these facts is that poisoning is a crime of everyday occurrence in the country.

I was afraid at first that the unenviable notoriety I had gained by these experiments might prove prejudicial to the well-working of my dispensary; but in this I was happily mistaken, for now the attendance is greater than ever, and patients flock in from long distances—Herat and Farrah on the one hand, and Ghazni on the other—to be operated on for stone, tumours of different kinds, and a variety of other surgical diseases and deformities.

July 31*st*.—During the past week several murders have been committed in the city and its environs. One of these was attended with peculiar circumstances, and well exemplifies the Afghan fashion of doing justice. The facts, as told to us, are these. In a small village, situated a few hundred yards outside the Shikārpūr gate of the city, dwelt the widow of a rich merchant of Kandahar. Her husband died about a year ago, leaving her some twelve or thirteen thousand rupees in cash and jewellery, besides a considerable amount of landed and other property. The widow after the death of her husband went to reside in the village indicated, under

her father's protection, and, contrary to the custom of the Afghans, refused to marry either of her deceased husband's brothers, who, after the expiration of the usual period of mourning, were, according to the custom of the country, her proper suitors. The widow, however, professed a partiality for a young Mullah, or priest, of the city, with whom she had long been acquainted. Her parents favoured the match with the ecclesiastic, but the deceased husband's brothers insisted on their right, namely, that she should marry one or other of them, and warned her against marrying the Mullah, and thus bringing disgrace upon their family, at the same time threatening her with dire vengeance if their warning was unheeded.

The widow, however, was obstinate, and her marriage with the Mullah was duly solemnized. A few days afterwards, as the bridegroom was proceeding towards his favourite mosque in the city, he was waylaid, and in open day literally chopped to pieces by the injured brothers of the deceased husband of his bride. The murderers at once made off. Their families, however, were seized and thrown into prison and their property confiscated. Here they were detained about a fortnight, and then set at liberty on paying the Sardar a fine of, as the report said, twelve hundred rupees.

The widow also came in for a share of the punishment; she was heavily fined, and her property was confiscated to the Sardar, as she had violated a national custom, to the ruin and disgrace of the families concerned in its due observance. And here the Sardar, having filled his purse, was satisfied at the course of justice, and left the punishment of the actual murderers to those on whom the exaction of revenge for blood was incumbent by the laws of Pukhtunwalī, viz. on the nearest male relatives of the murdered Mullah.

On the day following this murder, another was committed at midday in a melon-field just outside the Herat gate of the city; but as the parties concerned were poor people, no notice was taken of the trivial occurrence by the dispensers of the law. It appears that one of the troopers of the Sardar's regiment of light dragoons went into the melon-field referred to, and commenced helping himself to the fruit. The owner of the field, who was at the time working in it, remonstrated, and attempted to force the stolen melons from the trooper's possession, when the latter drew forth his pistol, shot the peasant dead, and then walked off to his quarters, with the fruits of his double crime. Events such as these are of so frequent occurrence in this country that they hardly excite attention, and the murders above detailed were related to us as the mere news of the day.

A few days ago the heir-apparent adopted a somewhat singular, and, I need hardly say, most unpopular mode of increasing his finances. After due notice (of about twenty-four hours only!) had been drummed through the city, all the copper coinage then in circulation was called in and collected in the government treasury, under heavy penalty for evasion of the order. But previous to the collection, the value of the current copper coinage had been declared depreciated to one half its previous value by the arbitrary law of the Sardar. Thus a Kandahar rupee, which, before this unjust decree, consisted of thirty-two "ganda," or eight "anna," was now declared as worth only sixteen ganda, or four anna; and at this rate the entire copper coinage floating in the city was collected and bought up at the Sardar's treasury. Here the coin was restamped, and, after a few days, again issued at the usual value of the coin, viz. eight anna to the rupee; the Sardar, by the transaction, clearing a cent. per cent. profit on the entire copper

currency of the city, which was said to represent between thirty and forty thousand rupees. This ruinous stroke of finance—ruinous to all but the Sardar's purse—was repeated on five different occasions during the residence of the Mission at Kandahar, and in two of these instances affected the silver currency also!

The Hindu merchants, however, do not suffer in the end as much as would be imagined, but, on the contrary, rather gain by the transaction. They withhold their payments till the notice of these financial decrees, and during the interval of the depreciation of the currency, pay off their debts to the peasantry for grain, &c. at the depreciated rates. Consequently, the peasantry are the real sufferers. The results of such ill-judged measures of political economy are very apparent in the languid state of trade, and the almost total absence of commercial enterprise in the country.

A few days since the heir-apparent hobbled over from his courtyard with the aid of a pair of crutches, and paid us a somewhat lengthy visit. But he gave us no news. The conversation, at first of an ephemeral nature, afterwards turned on military topics. The Sardar dwelt a good deal on his desire to improve the condition of his troops, and whilst dilating on the great difficulty that was experienced in maintaining proper discipline and subordination amongst them, was blind to the real causes of their discontent, viz. the absence of justice towards them, and a neglect of their wants and interests. We had often heard, on very credible authority, that the troops, as a rule, only received their pay once in four or five months; and even then, not in full of their dues, nor in cash. Very often the soldiers got orders for certain quantities of grain on the villagers around, in lieu of cash payment; and even when their claims were settled by a money payment, they rarely received the full

amount of their dues, in most instances a considerable sum being withheld by the various officials through whose hands the money passed before it reached the soldier. As a consequence of such irregularities, the soldiers were forced to eke out their scanty allowances as best they could, and, as a general rule, made up for the deficiency by a systematic robbery of the peasantry and citizens amongst whom they might chance to be quartered.

Only a few days ago a party of five sipahis, all of whom were more or less severely wounded with sword-cuts, were brought for treatment to my dispensary. They had received these injuries at the hands of some villagers of Argandāb, whose dwellings they had attempted to enter for burglary. This was not the first instance in which such cases had come to my notice. Indeed, such breaches of discipline were notoriously of every-day occurrence, and were looked on as unavoidable by the authorities, who, owing to the faulty system they pursued, were obliged to wink at these excesses of their troops, well knowing that they could not exist except by the robbery of the peasantry and townspeople, whom, by rights, it was their duty to protect. Apart from this, there was great want of discipline amongst the troops in their conduct towards each other, and collisions between the sipahis of the three regiments quartered in the citadel were of constant occurrence. The greater number of sufferers in these affrays came under my professional notice. Their wounds were always inflicted with the "chārah," or Afghan knife; and though frightful to look at, were generally not mortal, or even of a very serious nature. This is accounted for by the way in which the Afghans use their terrible chārah. They never use this weapon except for direct blows, which are usually aimed at the outer side of the limbs, where they produce enormous gashes, but, as the large vessels

and nerves, from being on the inner side, escape injury, the wounds are deprived of much of their otherwise dangerous nature. The Afghans have no idea of thrusting with the chārah; used in this manner, its wound would be as dangerous as that produced by a bayonet. But they, nevertheless, often succeed in producing fatal wounds with it, especially when inflicted on the head and neck, or when they happen to lay open a large joint.

I once saw a man whose arm above the elbow had been completely lopped off by a blow from one of these weapons. He told me that the hæmorrhage was staunched by dipping the stump in boiling oil, after which, by the aid of forty "kukurs," and the blessing of Providence, he got a tolerable stump. I must explain here that it is a common practice amongst these people in such cases to disembowel a fowl and introduce the stump of the lopped-off limb into its body whilst still warm, instead of using a poultice. For superficial cuts and bruises, they apply a piece of newly-removed sheep-skin whilst still warm. The use of water is most scrupulously avoided, as if it were poison: which, indeed, it is considered to be. My patients often shuddered at my lavish expenditure of water, and not a few were scared away altogether by the practice. The majority, however, finding no ill effects to result from the use of cold water, attributed its beneficial effects to some medicinal quality of the lint applied with it, and were eager in their demands for supplies of the material. Their own peculiar salve for wounds of all sorts is a mixture of turmeric powder and sugar, formed into a thick paste with the white of eggs, and kept moist by occasional additions of a saline secretion, of which the morning supply is considered the most superior. Its effects certainly are very stimulating, and it soon raises an abundant crop of granulations that expedite the healing of the wound.

The weather during the last few days has felt cooler than usual, though the thermometer does not show much variation, ranging between 88° and 94° in our sitting-room at two P.M., whilst in the courtyard, exposed to the sun, it ranged between 133° and 140°, which is but a degree or two different from its indications during the last six weeks. But the sky has been overcast, and a few drops of rain have fallen, barely sufficient, however, to lay the dust on the roads.

The Kandahārīs looked on this threatening aspect of the sky—which they declared quite unusual at this season of the year—with fear for the success of their vine-crops; for a heavy shower of rain now would prove most destructive to the vines, by washing away the fertility from their inflorescence. The skies, however, were propitious. In a few days the clouds cleared away, and the sun shone out with its usual fervour, much to our regret, but to the satisfaction of the Kandahārīs.

The vine is very extensively cultivated in the suburban gardens of Kandahar, and they produce no less than nineteen different kinds of grapes. In two or three of the largest vineyards there are wine-presses, but the quantity of liquor produced is very limited, as its use is entirely confined to the chiefs and wealthy classes, who can indulge in the forbidden drink with less fear of obloquy or punishment than the poor people, who are more amenable to the discipline exercised by the priesthood. The wine made at Kandahar is red, and is prepared from grapes of the same colour, which are known to the natives by the terms of "Rocha-i-Surkh," "Sāhibi Surkh," "Lāl i Sufaid," "Lāl i Surkh," &c. The Hindu population consume large quantities of a fiery spirit distilled from dried grapes, called "Kishmish i Sufaid," and "Kishmish i Surkh;" and they are helped in this by many of the Mussalman inhabitants of

the city, who, however, do so secretly. The Khātin grapes produce the well-known Manakka raisins, met with in India. The Sahibi Surkh and Sahibi Ablak produce the sun-dried raisins, called, from the fact of their being void of pips, "Kishmish i bedāna." These raisins are very small, of a light green colour and very sweet taste. They are largely exported, and also consumed at home in immense quantities. The "Rocha i Surkh" and "Rocha i Sufaid," as also "Torān," are grapes of an inferior kind, and are mostly consumed in the fresh state by the poor. The "Hasaini" and "Shaikh Khalli" grapes are of great size, of a pale green colour, and very delicate flavour. They are gathered before they have quite ripened; and, packed in drums of poplar-wood between layers of cotton wool, are exported to Hindustan in vast quantities, and even find their way down to Calcutta. The "Acta" grape is also of large size, but its flavour is inferior. It produces, however, excellent raisins, called "Kishmish i dāghi," or "ābjosh," which very much resemble the best kinds of the bloom raisin met with in the English market. They are prepared by dipping the fresh and ripe bunches for a moment or two into a boiling solution of quick-lime and potash, previous to drying in the shade. Besides the grapes noticed, there are other varieties, which are either altogether consumed in the fresh state, or else are converted into raisins by drying in the sun. And in this form they are largely exported to Hindustan.

Besides grapes, the gardens around Kandahar produce many other kinds of fruit, such as the apricot, plum, peach, cherry, apple, pear, quince, &c. &c.

Of the apricot (Zard-ālū) eleven varieties are to be found in the Kandahar district. The "Kaisi," "Charmaghz," and "Chārbāghi" varieties are those most esteemed. They are largely consumed in the fresh

state, and are also preserved for exportation to Hindustan by drying in the sun. But previous to this process the fruit is sliced open, its stone removed and split, the kernel extracted, and then replaced in the fleshy part of the fruit. In this form the apricot is called "Khūbāni." The variety named "Pas-ras" is, as its name implies, the last to ripen. There are two kinds, a large and small. These, together with other varieties, named "Surkhcha," "Sufaidcha," "Plan," "Shams," and "Shakarpāra," though generally consumed in the fresh state, are also dried; but the stone (or *putamen*) is not removed: in this state they are called "Taifī." To the taste they are very acid, being generally dried before quite ripe: they are chiefly used as a relish to many Afghan dishes, and as a component of some kinds of sharbat. Gold and silver-smiths use a hot decoction of these fruits for the purpose of cleaning and giving a bright lustre to their metals.

Of the peach (Shaft-ālū) there are only two kinds at Kandahar. The one called "Bābrī" is an inferior fruit, of small size and acerb flavour; but that known as "Tirmāh" is a very splendid fruit, of great size and luscious flavour, and much superior to any I have ever met with elsewhere.

Of the quince (Bihi) there are three kinds, viz. the "Shakar," or sweet quince, the "Tursh," or sour quince, and the "Miāna," or quince of medium quality. The first kind is generally consumed fresh, and is also often carried about the person on account of its agreeable perfume. The other kinds are generally candied, made into jams, or cut into slices and dried for future use as an adjunct to other dishes. The seeds of each kind are demulcent, and are added to sharbats. Both the fruit and the seed are exported.

Of the pomegranate (Anār) there are six or seven

varieties. Those grown at Panjwai are the finest, and most highly esteemed; they are of great size; the pips are of blood-red colour, very juicy, of excellent flavour, and perfectly sweet, without any of the tartness belonging to other kinds of this fruit. The Panjwai pomegranates are justly celebrated throughout the country, and large quantities are carried from this to the Kabul market. The fruit-rind of all the varieties is an article of export, as well as of home consumption, for the use of tanners and dyers. The root bark is a common domestic remedy for diarrhœa, and is also used as a vermifuge.

Of the fig (Anzīr or Anjīr), which mostly grows wild, there are two varieties: one bears a black fruit called "Makkai;" the other a white, called "Sāda." The fruit of both kinds are small and sweet. The former are strung on thin cords and exported; the latter are consumed at home.

Of the mulberry (Tūt), which also grows wild, there are nine or ten different varieties. Some of them are preserved in the dried state, and eaten with almonds and raisins, or with walnuts and parched maize or lentils. In the northern parts of Afghanistan the mulberry-tree is very abundant, and the people of these districts use its fruit as a substitute for corn-flour. The bread made from the flour of dried mulberries is said to be sweet, wholesome, and fattening.

The abundance and consequent cheapness of all sorts of fruits in this country is quite astonishing. The natives indulge in them often to excess, always most freely, and suffer in consequence, especially the poor, who, for several weeks of the summer season, know no other food.

CHAPTER VI.

Reports of the Indian Mutiny—Mohammadan Festival—Ceremonies—Holiday-making — Quail-fighting — Cracking Eggs — Nezā-bāzī—Dangerous Dispute—Military Tumult —Discharge of Fireworks—Weary Time—Massacre at Cawnpore —Siege of Delhi —Afghan Opinion of the Mutiny—Visit from the Heir-Apparent—His Hypocrisy —A feverish Week—The Red Wine of Kabul—News from India—Anticipated Fall of Delhi—Death of the Maharajah of Kashmir—Griefs of the Sardar—Delicate Position—Illness of the Heir-Apparent—Rumours—Position of the Mission —News from India —Rumoured Return of the Persian Army—State of Herat—Outbreak and Dispersion of the 51st B. N. I.—Letter from the Amir—Progress of the Siege of Delhi—Mutinous Spirit of the Bombay Native Army—Health of the Mission—Disturbances among the Balochis—Mysterious Epistle — Quail-shooting — Afghan Rifles — Accurate Firing—Rifle Practice—Shooting at an Egg—Ruse of the Sardar—Despatch from the Amir—Pleasant News—More Quail-shooting—General Farāmurz Khan's Water-spaniel—*Fête Champêtre*—Dinner at the Sardar's—A Lord Chamberlain's Curiosity—Non-arrival of the Dāk.

August 1*st.* — Yesterday, the General Farāmurz Khan informed us that a rumour was current in the city to the effect that the Ruler of Kashmir, Maharajah Gulāb Sing, had seized Sealkote, and was marching towards Delhi at the head of a large army to attack the British in the rear of their position. Peshawar and the frontier forts, it is reported, have been abandoned by the British, who are fighting their way towards Multan through the Punjab, the people of which province have risen, and already massacred many hundreds of them. The British army before Delhi is said to have suffered a bloody

defeat, and the king, Bahādur Khan, is reported to have come out of the city at the head of a triumphant army, and slaughtering his terrified and flying foe, to have marched to the relief of Lucknow. These reports were repeated in different forms for several days, exciting the greatest anxiety in our minds, and, as may be imagined, made us more than ever impatient for the arrival of our own dāk. I visited the Sardar in the afternoon, but he could give me no intelligence of a reliable nature, as he had not yet received his Kabul letters. He mentioned, however, that a merchant, eighteen days from Multan, had arrived in the city that very morning, and reported that fighting was going on at Multan when he left it. This information seemed to support the correctness of the first rumour.

Towards sunset yesterday evening (31st July), a discharge of artillery warned the Kandahārīs of the commencement of the "Id-i-Kurbān." This is a religious festival observed by Mohammadans in commemoration of the sacrifice by Abraham of his son Ishmael, as they have it. The festival lasts three days, during which business is suspended, and all shops are closed, excepting only those of hucksters and grocers, and a few others of the same sort. During this season the people of all grades give themselves up to pleasure and amusements of various kinds. They dress themselves in their best clothes, pay visits to their friends and relatives, and, with presents of fruit, clothes, or trinkets, &c. efface previous misunderstandings or quarrels, and cement a new friendship. Those devoutly inclined, after the morning prayers at the mosque, visit their favourite "zīārat," or holy shrine, and spend a few hours in religious exercises. Some visit the tombs of their departed relations and friends, and strew the graves with flowers, &c.; and the rich employ a priest to recite a certain number of prayers

or read a chapter or two of the Kuran for the benefit of the departed souls.

On the first day of the festival the head of every family, if he can afford it, kills a lamb, and divides its flesh amongst the members of the family, a portion being also reserved for their priest. Generally the animal intended for the sacrifice has been prepared for the occasion by careful feeding for some weeks previous to the festival. This is always the case with the rich or well to do, who sometimes, instead of a lamb, kill a camel, ox, or buffalo, on this occasion. Amongst the Tartars it is said the horse is often sacrificed in preference to any other animal. Those who do not kill their sacrifice on the first day can do so on the second or third, but not later than this.

In the afternoon of each day of the festival a fair was held on the plain to the north of the city. Almost the whole population turned out to amuse themselves, chatting, smoking, eating sweetmeats and fruits, and drinking sharbats freely. There were none of those amusements or shows that characterize a fair in the home country, and the crowds of holiday folks were remarkable for their quiet and orderly demeanour. The women and children found amusement round the different little parties of musicians, to whose obscene songs they listened with delight, every now and then testifying their approbation by bursts of merriment and applause. The men wandered about from one part of the crowd to another; here dividing a dish of parched lentils, raisins and almonds, with some friend who stood as host; there, over a bowl of sharbat and a chilam, discussing the politics of the day; now quail-fighting, by and by cracking eggs with the first passer-by, &c. By way of parenthesis, I must here note that quail-fighting is a very popular amusement of the Afghans. Almost every man

has his one or more birds, and they frequently gamble on the averred powers of their respective favourites. In the early summer quail visit the cornfields and vineyards in vast numbers; they are usually caught in a large net thrown over the standing corn at one end of the field, and they are driven towards this by the noise produced by a rope being drawn over the corn from the other end, a man on each side of the field holding an end of it. Sometimes they are caught in horsehair nooses fastened to lumps of clay; and these are scattered about the borders of the field where the birds are accustomed to run from one to the other. When a quail has been beaten in fight, and runs from his rival, his owner at once catches him up and screams in his ears; this is supposed to frighten the remembrance of his defeat out of his memory.

The custom of cracking eggs ("tukhm-jangī") is the characteristic amusement of this festival. The eggs are boiled hard and their shells are dyed red. Immense numbers are prepared for this occasion. The people go about wagering the strength of their eggs against those in the hands of any passer-by. The point is settled by each party's alternately tapping the other's egg on its small end by a sharp stroke with the small end of his own, the object of each being to crack his adversary's egg first. In either case, the owner of the egg that chances to break loses the wager and forfeits his broken egg to his successful rival. In this manner one individual sometimes collects several scores of eggs, which he shares with his family and friends for consumption during the fair.

With amusements such as these, the greater part of the time at the fair was passed. But towards evening a party of horsemen appeared on the ground and displayed their skill at "Nezā-bāzī" before crowds of admiring

spectators. This is a manly exercise requiring skill in the handling of the lance, besides good equitation, and taxes the powers of the horse as much as those of his rider. It consists in riding full speed, with the lance at the point, at a wooden peg driven into the ground, and picking it out, at the moment of passing, on its point, which is for this purpose formed of a sharp-pointed iron spike. The Afghans are very fond of this exercise, and from frequent practice generally excel in the use of the lance. An ordinarily skilful man at this exercise will with ease, whilst riding by at full speed, pick off on the point of his lance a lime or apple held at arm's length in the open palm without touching the hand itself.

At one of these displays an amusing scene (though the result might have been serious) occurred between one of our Guide sowārs and some of the troopers of the heir-apparent's regiment of dragoons. Fakīra (for this was his name), though by no means a proficient at Nezā-bāzī, was nevertheless fond of the sport, and on this occasion was considerably annoyed by the arrogant bearing and boastings of the Sardar's troopers, which roused his most prominent characteristic, the spirit of emulation. An Afrīdī himself, he at once determined to show the proud Afghans that they were not the only people who could wield the lance, and accordingly entered the ground amongst the crowd of horsemen, and took his turn at the peg. Giving a piercing shrill Afrīdī yell, Fakīra urged his steed into its swiftest paces, and stooping forwards as he approached the peg, with steady hand transfixed it as he passed by, and dragging it out after him waved it overhead, stuck on the point of his lance, and rode triumphantly back to the little knot of his comrades who were witnessing the sport from a short distance.

His rivals were piqued at this unexpected success, and

taunting him with being the servant of infidels, requested he would not again join their party, as he was not a fit associate for them. But Fakīra would not let them off without a retort. He admitted that he was a poor man, and truly also a servant of the British Government, whose salt he was proud to have eaten and hoped long to enjoy; but he did not understand why this should be a bar to his associating with his own countrymen in the same position in life as himself. For said he, "If I, poor man that I am, who only get thirty rupees a month from the British Government, am on this account debarred from associating with my own countrymen, what becomes of the Amir and the Sardar, who are content to receive a lac of rupees a month from the same source, and to declare themselves the friends of the British." This brought down a volley of abuse upon the head of our indiscreet champion, and his female relatives did not escape coming in for a share of it. Fakīra became very wrathful, but was fortunately ordered to retire from the scene by a dafadar of our Guide escort, who witnessed what was going on, and was alive to the dangerous consequences of badinage with the troops of the Sardar, especially on an occasion such as this. The peaceable settlement of this affair was indeed most fortunate, because during this season there is always great jealousy and religious animosity betwixt the two rival sects of Mohammadans, viz. the "Sunnī" and the "Shīah," and very little would have sufficed to turn the thoughts of the fanatic population from themselves towards us and our adherents. As it was, on the second day of the festival, the townspeople came to blows with each other, and raised a tumult in the city which at one time assumed a most threatening aspect.

The quarrel, it appears, first originated amongst the juvenile members of the opposed sects, who, according to

ancient custom, fought a pitched battle against each other with sticks and stones. Many were put *hors de combat* by severe wounds received in the mêlée, and the spectators became so excited by the scene that they could not restrain themselves from joining in it. In a few minutes the spirit of pugnacity spread to the troops, and they without delay attacked each other. The infantry, who were all "Sunnīs," set upon the artillery and cavalry, who were mostly "Shīahs." For some minutes the war was carried on with sticks and stones, but presently the sword and knife were brought into use. The artillery and cavalry, who were numerically by far the weaker party, could not withstand the assault of the foot soldiers upon their quarters, and accordingly made a rush towards the guns to repel their masses. Matters now became most serious; the General Farāmurz Khan and the officers of the different regiments rushed out into the crowd, and after considerable difficulty and a free use of their swords amongst the disorderly mass, at length succeeded in dispersing the troops to their respective quarters. Had they failed in this, an indescribable scene of bloodshed and confusion must have inevitably followed. I heard of no deaths, but a large number on both sides were more or less severely wounded, and the ill feeling aroused on this occasion did not subside for several weeks.

During the afternoon of the last day of the "Id-i-Kurbān," the heir-apparent paid us a visit. He gave us no news, but after a little general conversation dilated on the unruly character of the Afghan nation, as exemplified in the doings of the previous day, and congratulated himself on having got so far over the festival without any serious results to the stability of his rule or the general quiet of the city.

He seemed rejoiced that it would be over in a few

hours, and told us that it was always a season of anxiety, owing to the uncurbed enmity of the rival religious sects, of which he related some startling instances. Soon after his departure the Sardar sent us some baskets full of fireworks, mostly rockets and squibs. These were let off at dusk, much to the amusement of our servants and escort, and to the no small consternation of the wild ducks we had collected in the tank of our court. In the city a similar scene was going on, and the night was far advanced before the last of the rockets was discharged.

August 6th.—This morning we received our dāk, with news down to the 21st July from Peshawar, and to the 12th from Delhi.

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August 22nd.—For the last week our time has hung upon us most heavily, waiting as usual with impatience the arrival of our dāk, unheedful of the various and conflicting reports that daily assailed our ears. Our state of painful suspense was removed by its arrival this morning, but only to be replaced by one of deep grief at the sad and calamitous news it contained. We now, for the first time, learned the particulars of the awful massacre of British women and children at Cawnpoor (Kānhpūr) by the orders of that incarnate fiend, Nana Sahib. It is impossible to describe the emotions of passion and the thirst for revenge that the perusal of these horrors aroused in one's breast. The most determined attempts at calmness were of no avail in stifling them. For days together a gloom settled upon us, and our hearts were completely racked with sorrow and rage. Our only consolation was in the earnest hope that the devilish perpetrators of such hellish atrocities would speedily be overtaken by the just retribution their crimes deserved. Delhi was still in the hands of the enemy, but there

were great hopes of our making a final assault on the city at the close of this month, by which time strong reinforcements in men and matériel were expected to reach the scene of action from the Punjab. That the Divine Disposer of events may vouchsafe us a successful issue, is our prayer.

August 24th.—This morning another dāk arrived from Peshawar with intelligence to the 8th instant. Delhi still holds out, and there has been hard fighting, as our besieging force has advanced its position nearer to the city walls. The Cawnpoor massacre is verified in all its awful and harrowing details, and the tragedy attending the surrender of Sir Hugh Wheeler's force is now known to be but too true. May the day of vengeance follow swift upon the enactors of these barbarities.

Even the Afghans, a nation by no means free from the imputation of savage barbarity towards their helpless foes, are shocked at the bare recital of such deeds, and freely declare that such cruelty towards defenceless women and children is a disgrace and a blot on the character of the Hindustanis, be they Hindus or Mussalmans, and predict a certain retribution upon the actors in such uncalled-for barbarity.

On learning these sad particulars of our disasters in India, the heir-apparent paid us a visit to express his sympathy and condolence; but from his manner it was evident that he had lost all confidence in the possibility of our ever regaining our supremacy in India. He appeared much disheartened at our not being able to take Delhi, and seemed to fear it might not be much longer in his power to keep the people of the country quiet. He even hinted at the Amir's embarrassments in maintaining an alliance with a nation whose power was visibly waning fast, apart from the fact of their being heretics and usurpers, and, consequently, obnoxious to

the nations they had conquered as well as to those connected with them by proximity of territory.

During his visit the heir-apparent expressed great disgust at the inhuman conduct of the mutineers at Cawnpoor and other stations, and after cursing them and their relations for generations past and future, in no measured, or even decent terms, declared that the Mussalmans taking part in such atrocious deeds were a disgrace to the creed they professed, as well as the nation that owned them. A good deal of this declamation we knew was assumed, for the heir-apparent himself was in no way remarkable for clemency, though perhaps he was less sanguinary than most Afghans. His hands are said to be stained with the blood of more than one innocent man whose misfortune it was to have a greater influence in the government of the country than himself. Even in his rule at Kandahar he was nowise backward in cruelty. Hanging and barbarous mutilations of the body were punishments of every-day occurrence. Nevertheless, in his condemnation of the conduct of the mutineers there was a certain amount of sincerity, inasmuch as he declared that they had no cause for revenge against innocent women and children, and could in no way be excused for their cruelty towards them, whereas their enmity towards the men could be accounted for, and was excusable.

During the last fortnight the weather has been cooler than usual. Dust-storms have been of almost daily occurrence, and the sky has been more or less obscured by clouds. Rain has not fallen on the plains, but the hills to the north and east of the city have caught the clouds, and thunder-storms have broken over them almost every evening. We have all suffered more or less for the last few days from ephemeral fever, produced, in great measure, by the painful excitement of the last

three weeks, and the inaction to which our position condemned us.

September 1*st*.—The Sardar paid us a visit this afternoon. He said he had received no later news from Kabul or Herat than what we knew already; and assured us that there was no doubt about the latter place having been abandoned by the Persians and fallen into the hands of Sultan Jan. He then changed the topic of conversation, and broached the subject of wines and spirits, their varieties and qualities. He appeared to have a fair acquaintance with many of those commonly consumed by Englishmen, although, with ludicrous dissimulation, he pretended profound ignorance of their distinctive qualities, and professed extreme aversion to all such noxious drinks. In the eagerness of conversation, however, he quite forgot his pretence and profession, and launched out in praise of a delicious red wine produced at Kabul, the flavour of which he declared was superior to that of brandy, champagne, or beer, with each of which he now seemed to be well acquainted, as well by name as by quality. This red wine, it appears, was first introduced into Kabul from Kafiristan by the border tribes in communication with the Kafirs, from whom they obtained it by barter, in leathern bottles of goat-skin. It is now largely produced in the Kabul district, especially its northern parts, by the nobility, most of whom have their own wine-presses. The Sardar described the method of making this wine as very simple. The juice of the grapes is squeezed into a large earthen vessel, or masonry reservoir, by treading under foot. From this the expressed juice flows through a small hole into a large earthen jar with a narrow opening at the top. When nearly full, the mouth of the jar is closed and the liquor allowed to stand for forty days. At the expiration of this time an empty flagon of fine porous clay is floated

on the surface of the wine, which it gradually absorbs till full, when it sinks. The flagon is then taken out, its mouth closed air-tight with luting of dough, and placed aside in a cool place to ripen. If kept for three years it is said to acquire great body and flavour. The Sardar, after this description, was on the point of ordering a bottle to be brought for our inspection, but remembering himself in time, attempted to throw off suspicion by promising to make inquiries whether any one in the city could make or procure some for us. He, however, forgot his promise, and we did not remind him of it.

During the last week there has been a remarkable prevalence of fever in the city. It has attacked most of our escort, and we ourselves still suffer occasional attacks. It is, fortunately, of a mild character, and, in general, easily checked by a timely dose of quinine.

September 10th.—For some days past the most distressing and contradictory rumours of the fate of the British in India have been circulating in the city. On the 5th, however, our dāk came in and relieved our uncertainty and anxiety of mind, by reliable information as to the real state of affairs in India up to the 19th of last month. The fall of Delhi is most hopefully anticipated before long. The delay that has already occurred is most trying to the loyalty of the native princes who have sided with us in the hour of our calamity, and its continuance much longer threatens to estrange them from the support of our cause; and in this contingency there is no other course open to them but that of open hostility. By this dāk we received intelligence confirming the fact of Maharajah Gulāb Sing's death, rumours of which had been current for some days previous to its arrival. He is succeeded on the throne of Kashmir by his son, Randhīr Sing, who, fortunately, promises to follow the policy of his late father, and maintain a friendly

attitude towards the British. We are consoled by the reports of the continued loyalty of the native armies of Bombay and Madras, and, above all, by the assurance of a daily influx of British troops into the country. The news brought by this dāk was, on the whole, cheering, and we now confidently look forward to a successful issue of the tremendous struggle which must soon decide our fate in India.

On the 7th instant we all visited the Sardar, and found him busy inspecting the new clothing for his troops, of which several camel-loads had lately arrived from Kabul. The clothing consisted of the cast-off and condemned uniforms of the European troops quartered at Peshawar, and had been bought up by Afghan merchants commissioned by the Amir. On our approach, the Sardar came forward a few steps to meet us, and, after the usual ceremony of salutation, conducted us to his private sitting-room. He gave us no fresh news, shirked the subject of our still doubtful position before Delhi, and, after conversing for awhile on the trivial occurrences of the day, entered into a long account of his own sufferings. He was full of griefs, and with a wobegone expression of countenance, complained of being a martyr to rheumatism and gout, and of being in constant dread that one of his frequently threatened attacks of apoplexy would, before long, prove fatal. He mildly chided me for not having come to see him lately, and hinted at a want of interest in his welfare on my part, and begged I would come and see him frequently. This I promised to do, and, at the same time, disabused his mind of its groundless suspicions.

The responsibility of professionally attending the heir-apparent was no light matter. For, apart from the difficulties of combating his prejudices and those of his physicians, his ailments were by no means of a trifling

nature, and had anything untoward occurred whilst I was in professional attendance my position here would have been anything but an enviable one. Of this I was well aware, from a knowledge of the superstitious character of the Afghans, their firm belief in the evil eye, lucky and unlucky moments, spells and omens of every kind, and, above all, a constant suspicion of poison in everything they eat or drink. And, accordingly, I more than once had to tell the Sardar most plainly, that, unless I had my own way unfettered on every point, I must decline the responsible and precarious honour of his medical treatment. With this the heir-apparent always appeared, and expressed himself as, perfectly satisfied, and promised me all the assistance in his power by confidence in my skill, and a strict adherence to whatever instructions I might lay down for his treatment. Subsequent experience, however, soon convinced me that I had a broken reed to rely on in this matter. Indeed, the Sardar's ill-health was for months a constant source of anxiety to me, and I was truly rejoiced when he had sufficiently recovered to be able to undertake a journey to Kabul, where his presence was necessary on matters of state business. As this will be again referred to hereafter in its proper place, we may here leave the subject, and proceed with the record of events as they occurred.

On the day following our visit to the Sardar I was sent for in a hurry to see him, as he had been suddenly taken ill during the night. I at once went over, and found he had had an attack of apoplexy, and that one arm was now paralyzed. I saw him twice daily for several days, and had the greatest trouble and difficulty in enforcing my own treatment, which both the Sardar and his physicians considered very harsh. But it was not so in fact, though undoubtedly it was not so agreeable as highly perfumed sharbats of "Bed-mushk" (willow

catkins) and "Bihi-dāna" (quince-seeds). The Sardar, as well as his physicians, were astonished at the effects produced by a blister, and the former after a time took a great fancy to jalap, and by his large demands nearly exhausted my supply of this particular medicine. He preferred its small and effective dose to the pints of sharbats his physicians were in the habit of plying him with.

For the last day or two a rumour has been current in the city that the Mission is to return to India immediately, and that the Peshawar and Kohat districts are to be abandoned by the British in favour of the Amir. It is also reported that the chief of the Shinwārī tribe (who hold the Khaibar hills,) is now at Kabul, arranging for our safe conduct through his territories. The report of our return is too good to be true, but anything would be preferable to the monotony of our present mode of existence, which is, in truth, very much akin to imprisonment. For though we are treated with respect, we are allowed intercourse with none but the heir-apparent's officials. These have been well instructed as to their demeanour towards us, and, accordingly, whilst maintaining a remarkable reserve in their conversation, now treat us with but scant civility. What information of the passing events we are enabled to collect is obtained through the medium of our Guides, and these can only repeat what they hear by vulgar report.

This morning a Kāfila arrived from Shikārpūr. The merchants report that the King of Delhi was anxious to sue for peace with the British, and represented that the mutiny of the native army had been hatched without his connivance or knowledge, and that the force of circumstances over which he had no control had placed him in the unenviable position that he now occupied. The rebel king's proposals were rejected by the British, who,

it was given out, were determined to conquer or die. The merchants further reported that it was the general belief in India that the mutiny had been pre-arranged by the British Government for the purpose of getting rid of the native army, the pensions and pay of which they found too great a drain on the revenues of the country, and also for the purpose of finding out who were their real friends and who their enemies, in order that they might have some pretext for annexing the territories of the latter.

A few hours after the arrival of the Shikārpūr Kāfila, another from Herat entered the city. The Kāfila-bāshī reported that the Persian army, which had left Herat and proceeded some marches towards the Persian capital, was on its way back by the orders of the Shah, who, on learning of the disasters of the British in India, had despatched reinforcements for the maintenance of the Herat territory under his own rule.

The merchants with this Kāfila gave a very wretched account of the state of affairs at Herat, and described the place as nearly deserted, owing to the rapacity of the temporary rulers, and the lawless conduct of their troops. They reported, moreover, that powerful bands of roving Turkomans had made several raids on the city of late, and had inflicted great injury on the Persians, of whom they had carried off some hundreds as slaves into Turkistan. They had also robbed several Kāfilas, and had completely devastated the country all round Herat for several days' march from the city, and were the dread of the neighbourhood.

September 20th.—On the 13th we received a dāk from Peshawar, with news from Delhi down to the 24th August. Its speedy fall was confidently anticipated, and the preparations for the assault were advancing rapidly.

This morning we received another dāk from Peshawar,

conveying intelligence of the outbreak of the disarmed 51st Regiment B. N. I., and particulars of their annihilation and dispersion. The 51st, it appears, rose *en masse* and attacked a Sikh regiment quartered next to them whilst the men were at their dinners, with the object of possessing themselves of their arms. They were foiled in their attempt, however, and were soon overpowered; many escaped to the Khaibar Pass, but the majority were shot down on parade as an example to the other disarmed troops and the city people. Even those who escaped at first were ultimately brought back to the authorities at Peshawar by their Afrīdī captors, and received the same punishment as their comrades.

On the day following the receipt of this news the heir-apparent called on us, and showed us a letter he had the day before received from the Amir. It detailed the particulars of the above-mentioned disturbance at Peshawar, and appeared like a copy of Colonel Herbert Edwardes' letter to Major Lumsden, recounting the same events. The conclusion of the epistle was a rebuke to the heir-apparent for not having given the Amir timely notice of our intended departure from Kandahar, as, wrote the Amir, he had been informed by Nawab Foujdār Khan (the British agent at the court of the Amir) that the Mission was to leave Kandahar on the 14th September on its return journey to Peshawar.

This is no doubt a very plain hint that our presence is no longer desired in the country. Besides, there are other circumstances that tend to support this supposition. Of late the bearing of those we have to deal with has been most constrained towards us, and marked by very apparent indifference. We are evidently mutually tired of each other, and a change of position would, by us at least, be hailed with delight.

Soon after the arrival of our Peshawar dāk, a kāsid

arrived with despatches for Major Lumsden from Captain Mereweather, the Political Agent at Jacobabad, on the Sind frontier. Intelligence from India was down to the 1st instant. Delhi still held out, but our troops were in good spirits, and confidently looked forward to entering the city in the course of eight or ten days. The excitement of the crisis seemed to endue them with boundless spirits and marvellous courage, both of which combined enabled them to bear up against the frightful hardships of a hot weather campaign with comparative impunity. Some regiments of the Bombay native army located in Sind had displayed a mutinous spirit. They were sharply dealt with on the spot—a measure which had the desired effect of bringing them back to a proper sense of their duty towards the State. By this opportunity we received English papers, which portrayed the excitement produced in England by the stirring news of the Indian mutiny, and the activity of Government in sending out troops from all available quarters.

During the last eight or nine days the weather has been gradually getting hotter and very oppressive. Its relaxing effects, combined with the tedious monotony of our mode of life, and the reactionary depression following the excitement of mind produced by the stirring news that has been daily coming in for the last few weeks (and which seems to be increased by our constant inaction), has exercised an unfavourable influence on the health of our party. We have all, more or less, suffered occasional attacks of fever during the last six weeks, but latterly it has assumed a low form, and is not so easily shaken off. It seems to be kept up by the *ennui* and want of change inseparable from the peculiar circumstances of our position.

Now, more than ever, do we feel the tedium of our mode of life here, shut out as we are from all active

participation in the glorious and heroic deeds of our brethren in India, and forsaken, as it were, by those around us. Of late we have seen little or nothing of the heir-apparent or his officials, who formerly helped to while away the time by conversation or other amusements, such as chess, rifle-shooting, &c. They seldom come near us now except for a few minutes in the morning, just to satisfy themselves of our existence and to ascertain our wants. Unfortunately we have a very limited supply of books, whilst the heat of the weather, and the disturbed state of our minds just now, are not conducive to the proper study of the people or their country from their own books. It is to be hoped that this trying state of affairs will not last much longer. In the meantime, we console ourselves with the hope of soon hearing of the fall of Delhi, the event which is looked on as the turning point of our fate.

September 30th.—On the 23rd instant the heir-apparent received intelligence of a revolution in the government of Kilati Nasīr. The roads are closed, and all trade stopped. These disturbances, it appears, are owing to the dissatisfaction of the Baloch people with their new ruler, Khudā Yār Khan, who succeeded to the princedom about a month ago, on the death of his uncle, Nasīr Khan. Subsequently we learned that the new chief was recognized by the political representatives of the British Government on the Sind frontier. Their influence had the beneficial effect of moderating his rule, and checking the indiscriminate and tyrannical abuse of power with which he commenced his career. As a consequence, the disaffection of the Balochis, which, on Khudā Yār Khan's first accession to the "Gaddī" of his deceased uncle, threatened to involve the province in anarchy and ruin, was soon dispersed, the roads were

opened, trade followed its usual channels, and the people returned to their former occupations.

On the afternoon of the 23rd inst., whilst we were inspecting our horses and baggage ponies in the large enclosure in which they were picketed, a respectably dressed Afghan approached us, and introducing himself to Major Lumsden as a horse-dealer, commenced dilating on the merits of those he saw before him. In the course of conversation he mysteriously whispered that he was the bearer of an important letter for Major Lumsden, and whilst pretending to examine the mouth of a horse close by, slipped a piece of paper into his hand, and then, promising to come again in the morning with some horses for our inspection, disappeared. The letter was a curious document, and defied the reading powers of all our Munshīs. At first sight even the epistle appeared to be an unmeaning scrawl, and subsequent careful examination confirmed the opinion. The day following this event, the Sardar accompanied us in our morning ride. The circumstance of the letter was mentioned to him; he expressed much surprise, but adopted no measures for ascertaining how or by whom it was delivered to the Chief of the Mission. We were much perplexed, and quite at a loss to account for the transaction satisfactorily. It was evidently not a trivial affair. Either it was a warning to us of some coming events expressed in a cypher, of which we had not the key, or it was a plot of the heir-apparent's to satisfy his suspicions, and ascertain whether or not we were open to intrigue. In the latter case he must have been perfectly satisfied as to the absence of any such tendency on the part of the Mission. The chances are, that this is the true solution of the mystery, and that the whole affair was pre-arranged by the heir-apparent; because, except by his permission, the

bearer of the letter could not have gained admission into the residency, the gates of which were religiously guarded night and day by his own sentries; besides, the Sardar's making no attempt to clear up the mystery was in itself a very suspicious circumstance, whilst the whole trick is truly characteristic of Afghan strategy and espionage.

Notwithstanding the relation of the letter transaction, the Sardar appeared very merry, and abruptly turning from the subject, said he had heard a great deal of our quail-shooting, and being desirous himself to witness the sport, had arranged to accompany us that morning, as being the most convenient to himself. Until we arrived at the ground he made numerous inquiries about guns and dogs, and the training of the latter to the former, and said that in their fondness for sport the Afghans and the English were as one.

But arrived at the corn-fields (of maize), the way the quail fell to our guns (for by practice we had become very expert shots, seldom a bird escaping us,) was a constant theme of astonishment to the natives, who, though great sportsmen themselves, never think of wasting their powder and shot on a bird on the wing or an animal in motion, it being the universal custom with them to stalk or "pot" their game, whether large or small, feathered or haired. Their weapons, from their cumbrous make, are not at all adapted for rapid shooting; but they are very true in the bore, and when properly fixed on the object by the sportsman (who, for the purpose, comfortably seats himself on the ground, and takes a deliberate aim, occupying a minute or two), generally reward his labour and patience with possession of the game he fires at.

The Afghan gun is almost invariably rifled. The barrel is very long, and furnished with a prong of wood or iron, the limbs of which project some eight or ten inches

beyond the muzzle; the head of the prong is fixed to the barrel of the gun by a hinge, at about a foot from its muzzle; when taking aim, the points of the prong are stuck into the ground, and the gun is steadied and supported on its head at the hinge.

Major Lumsden had a very fine Lancaster rifle, a perfect gem. His performance with this weapon was the wonderment of all who ever saw him use it, for he was an unerring shot at moderate distances, and a very excellent one at any distance up to the range of the rifle, which, I think, carried up to 1,200 yards. To while away the time we often amused ourselves firing our rifles and revolvers at a mark on the wall of our court opposite to our residence. The accuracy of our Chief's and his Assistant's shooting was really astonishing. Time after time were the sparrows that infested the holes in the walls of our court decapitated as they sat chirping at the entrance to their homes; indeed, after a time, their fellows became so knowing that they seldom showed their heads at the entrance, but chirped away inside their holes; they even avoided resting at the outlets, but flew in and out as quickly as possible, as if well aware that a halt at the threshold was certain death.

Some time subsequent to this period, when we had in a measure become better friends and less suspicious of each other, the Sardar used to come over occasionally and spend a few hours with us. On one of these occasions he brought his rifle with him (it was an English one), and expressed his desire to see our rifle practice. In the course of the shooting he saw some sparrows' heads shot off, and whilst expressing great astonishment at the feat, said that it was much more difficult to shoot at a hen's egg and smash it than to knock off any number of sparrows' heads. We laughed at his nice difference; but he was determined that his assertion should at once

be put to the test, and accordingly ordered one of his attendants to fetch an egg and suspend it against the opposite wall of the court. In a few minutes the egg was produced and fixed at the spot indicated. We could just see that it was suspended by a thin twine, and without delay or suspicion commenced firing at it. We had fired some dozen shots, and yet the egg hung unharmed, though the wall all round it was completely excavated by our bullets. The Sardar and his attendants maintained their gravity, and every moment volunteered some excuse for the miss, as each bullet failed to smash the egg. Presently, by accident, a ball happened to sever the thread by which the egg was suspended, and down it fell on the pavement below, but to our surprise still maintained its form. The trick now flashed upon us, and we joined the heir-apparent and his courtiers in a hearty laugh at being so thoroughly taken in by the deception.

The trick had been pre-arranged by the Sardar, who had prepared the egg for the occasion by having its contents blown out through a hole at each end. The empty egg-shell was as light as a feather, and must have been pushed aside by the wind of the bullet; hence the failure of our attempts to smash it.

On the 25th instant the Sardar again accompanied us in our morning ride. Whilst proceeding to the corn, or rather maize fields, for we were bent on quail-shooting, he informed us that he had received a despatch from the Amir during the night, advising him that the Mission would probably ere long start on its return journey to Peshawar *viâ* the Bolan Pass, as he (the Amir) had received a letter from Col. H. B. Edwardes, Commissioner of Peshawar, stating that as the Persian war was over and the Herat difficulty settled, the object of the Mission was at an end; but it was left to the discretion of the Amir whether the Mission should at once

return to Peshawar or hold on at Kandahar till the aspect of affairs in India was somewhat more settled. The Sardar also told us that the Amir on his part left it entirely to the British authorities to recal the Mission, or not, as they might think best, and in the meantime promised us protection and shelter as long as we might remain in his territories. This is the most agreeable news we have heard for many a month. The prospect of soon again joining our countrymen in India, and sharing their fate for weal or woe, acted as a stimulant to our spirits, and we set to work with unusual zest in beating up the quail we had come out to slaughter. But somehow our shooting was not as good as usual, and our bags were in consequence carried home nearly empty. On this occasion General Farāmurz Khan, whom we had taught to shoot birds on the wing with tolerable accuracy (for though at first he grumbled terribly at the waste of powder and shot, he ultimately managed to secure pretty good bags, which, by the way, with the aid of sharp scouts, he did not scruple to increase by appropriating every now and then the birds that fell to our guns), met with a misfortune which for many days proved a source of merriment to the Sardar and his officials (the general's rivals), who used to amuse themselves with trite remarks on his boasted skill in shooting, much to his annoyance.

Whilst shooting at a quail that rose unexpectedly at his feet, the general missed his aim and knocked over a very fine and well-bred water-spaniel, which the heir-apparent had purchased a couple of years ago at Peshawar, and only a few months previously presented to him as a mark of favour. The unfortunate animal received the whole charge in the flank at only a few paces' distance, and soon expired with most pitiful howls. This untoward accident quite upset our gravity, for

though we were sorry for the untimely fate of our friend (and "Robāh," Rover, was a real friend and favourite with us, for on his first introduction to us he seemed quite delighted to meet again with Europeans, and gave evident tokens of recognition by joyful barks and wags of the tail whilst running round and round our legs), we could hardly help laughing at the general's dismay, who feared the Sardar's anger more than he cared for the loss of the dog.

After this we gave up our sport for the day, and adjourned to an adjoining meadow, where the Sardar had prepared an extempore breakfast for us after the Afghan fashion. The meal consisted of an entire sheep roasted whole over the live cinders of a huge wood fire. As soon as ready for eating, the animal was torn into four or five great pieces, to be apportioned to the different parties of the company, which numbered in all some sixteen or eighteen hungry souls. Everything being announced as ready, we seated ourselves on the ground close to a small watercourse that flowed along the border of the field. Our plates consisted of the "nān," or large flat oval or circular cakes of leavened wheaten bread. On these we placed our respective portions of flesh, and with the aid of our right-hand fingers as substitutes for knife and fork, managed to tear the meat into morsels suited to the capacities of our respective mouths. With each mouthful of roast mutton was coupled a bit of nān, so that both were consumed together, and they were aided in their progress to the digestive apparatus by copious draughts of the water that flowed hard by. The freshness of the morning air, and the effects of our active exercise, combined with the novelty of the scene and the savoury odour of the meat before us, all conspired to whet our appetites. And, indeed, we did ample justice to the roast sheep, for

nothing remained of the mountains of flesh to which we sat down but a mass of clean-picked bones, from which our dogs with most persevering gnawing found it difficult to gather anything. The Afghans fell to work with their fingers in a most artistic manner, and in this respect having the advantage over us, made far greater havoc on the piles of roast mutton than we could hope to do. On first seating ourselves to the meal an attendant went the round with an ewer of water, and following the example of our host we washed our hands and rinsed our mouths preparatory to rendering the operation yet more necessary by and by.

This preliminary over, the Sardar leant forward, and picking off some masses of flesh from the joint before him most cleverly with only the aid of the thumb and fingers of the right hand, placed them on our respective platters of bread. He then helped himself in a similar manner, and turning to Major Lumsden, begged he would commence (making use of the ordinary phrase used on such occasions, "Bismillah kuned"); at the same time collecting a great lumpy compound of flesh and bread in the hollow formed by the fingers and thumb of the right hand, he carried it to its proper receptacle, overwhelming a solemn "Bismillah ar-rahman ar-rahīm" which was at the time struggling out of his lips. At this signal we all set to work with the results naturally to be expected and already noted. The meat, which was that of the "dumba," or fat-tailed sheep, had an excellent flavour, and, contrary to our expectation, was easily divided into shreds and bits by a little dexterous manipulation between the points of the thumb and fingers. The only drawback to this primitive mode of feeding was the limitation to the use of only the right hand, the left being prohibited amongst Orientals, for the reason that its offices are dishonourable. At the

conclusion of the meal the ewer of water again travelled round our circle, and we washed our hands and rinsed our mouths as before, but this time with real necessity. During this operation our friends were busily employed belching out spasmodic "Shukur alhamdu-l-illāhs," whilst polishing their beards with the grease on their hands till the ewer and water came round to them. This over, our party remained sitting a few minutes to allow the Sardar's guests to express their satisfaction with what they had devoured. The courtiers were by no means backward in expressing their complimentary tokens of inward gratification, and continued their disgusting and unmannerly belching for some minutes, every now and then an interrupted "Shū-krrr," or a "-llāh," being all of the above phrase of thanksgiving that could find intelligible expression. Having duly expressed their gratitude to the provider for his bounty, the guests dispersed to look after their horses, whilst we sat with the Sardar chatting and taking occasional whiffs from his chilam, till its contents were burnt out; when, the sun beginning to get uncomfortably hot, we mounted and rode home.

On the way home the Sardar invited us to dine with him in the evening of the following day, and promised to feed us in the English style, as he had a "khānsāmah" in his service who had formerly been an attaché to the cuisine of Lord Auckland, and was well versed in the mysteries of all sorts of European cookery. Of course, as in duty bound, we accepted the invitation, and thought that all this sudden display of civility augured well for our speedy departure towards India; whilst, at the same time, we were not a little pleased at the change that had come over the aspect of our affairs and position at Kandahar.

The Sardar's dinner passed off pretty well, our own

servants and matériel having done service on the occasion. The heir-apparent sat at table with us, but contented himself with nibbling a few of the sweetmeats that were served up as dessert. He conducted himself with remarkable dignity and propriety, and was profuse in his excuses for the absence of any more tasty and exhilarating beverage than spring-water. His courtiers—of whom several were seated on the floor all along the walls of the apartment (the Sardar's private audience-hall), whilst others stood behind the Sardar's chair, or at the doorway—behaved as well as was to be expected by Afghans in their position. They scanned our actions with the most curious vigilance, and freely remarked to each other on the way we handled our knives and forks. I was much disconcerted by the "Shāhghāssī" (Lord Chamberlain), who sat close to my chair, and who ought to have known better manners. Every time I carried the fork to my mouth he nudged his neighbour's attention to the act, and was constantly exclaiming "Lā hōul!" and "Kīāmāt!" at every mouthful I took. On my carving a chicken, he got up to witness the operation, and expressed unbounded surprise at the dexterity with which the limbs were disjointed, and before sitting down again asked if my mouth was not hurt by the prongs of the fork!

After the table was cleared we conversed awhile, during which I shared a chilam with the Sardar, whilst he recounted to us the oft before related events of his life in connection with the British.

About ten o'clock, the candles having nearly burnt to their sockets (for the table was lighted by four shaded candlesticks in which were fixed stearine candles of French manufacture), we took our leave of the heir-apparent and retired to our own quarters.

This morning (30th Sept.) a rumour reached the city

that a Kāsid, carrying our dāk from Peshawar, had been attacked and murdered by robbers near Mūkkur. This is perhaps really the cause of the non-arrival of our Peshawar dāk, which, as we learnt from a letter received four days ago from Kabul, had left that city on the 10th instant. The delay is most tantalizing, as we expect news of the fall of Delhi and the order recalling the Mission. It is now almost time for the last dāk's successor to be coming in, as they are despatched from Peshawar at regular intervals of eight or ten days.

The weather of late has again become cloudy and cool, and pleasant westerly breezes have prevailed. Rain has been expected, but except a few stray drops none has fallen.

CHAPTER VII.

Visit to the Sardar—An Afghan Artist—Good News from India—Siege of Delhi—General Nicholson—Absurd Rumours—The Sardar's Artillery—Partridge-shooting—Abundance of Game—Trapping—Deer-stalking—A State Criminal—Despatch from Colonel Taylor—An Accident—More Good News from India—Arrival of British Officers at Herat—Unpleasant Rumours—Sanitary Condition of Kandahar—Another "Coup de Finance"—Afghan Love of Money—A Picnic and its Consequences—Disaffection of the Soldiery—Afghan Penuriousness—Increase of Sickness—Journey towards Girishk—Return to Kandahar—Accident to one of the "Guides"—Setting a dislocated Bone—Afghan Method—How to reduce a dislocated Shoulder or Ankle—Indulgence in forbidden Drinks—A suspicious Brandy Bottle—Afghan Tobacco—Mode of Cultivation—Consumption—Pungent Snuff—Modes of taking it—The Chilam—Tobacco-smoking universal—Its Effects as practised by the Afghans—Review of the Sardar's Regiment of Dragoons—Its failure.—Prospects of our Return to India.

October 7th.—On the 1st instant I paid a visit to the Sardar, who was reported ailing. I found him, however, apparently well and merry, discussing state matters with his courtiers over pipes and tea. On my being announced, the Sardar at once dismissed his court, and, meeting me at the door of the apartment, shook hands in his usual friendly manner, and conducted me to a cushion on the felt carpeting which formed his divan.

After seating ourselves and making the usual inquiries about each other's health in the set phrases, there was a short lull, which the Sardar broke by ordering his chilam and some tea to be prepared for my refreshment. In

the interim the Sardar expressed his desire to possess our portraits, and said that for this purpose he had sent to Kabul some months ago for an artist, who he expected would reach the city next day, as he had left Kabul fully a month ago.

A few days after this a deaf and dumb man was introduced to us as the Amir's artist. He was maintained in the Amir's court, explained the Sardar, more as an act of charity than on account of his professional abilities, which truly our subsequent acquaintance with him proved to be of the very lowest order. He had not the remotest idea of perspective, and could only draw one kind of nose, and had evidently early imbibed a partiality for the exaggerated Roman type of that feature. For in each of our portraits, this characteristic feature projected very much more like a parrot's beak than anything else it could be compared to, whilst the rest of the face had the appearance of having been flattened out by firm compression, and is correctly described by the term "hatchet-face." Major Lumsden's favourite spaniel, "Dash," also had the honour of being transferred to card-board to be handed down to posterity. It is to be hoped that these precious productions may escape the antiquaries of future ages, otherwise they will probably give rise to curious speculations about a new race of hawk-featured giants who had domesticated the lion, and thus add to the confusion and mystery that envelopes the ancient history of Afghanistan, unless, indeed, a copy of this book is kept in the library of the Society of Antiquaries for a true explanation of these curious relics of bygone ages.

But to return from this digression to the visit to the Sardar. Whilst enjoying our chilam and tea, he told me he had some good news to communicate, and then leisurely mentioned having received an express

from the Amir during the night. He here sent for the letter, and having read it over, said the Amir had received intelligence of a successful attack by the British on Delhi; that at the time the dāk left Peshawar for Kabul (the date of this the Sardar did not know, replying to my inquiry that it was not mentioned in the Amir's letter), they were in possession of three of the gates of the city, and were busy bringing up reinforcements and matériel to complete their success. I at once took leave of the Sardar and hurried over to the residency, in the hope that our own dāk would have arrived, but was much disconcerted to find it had not. We were, nevertheless, inexpressibly overjoyed at the intelligence (in the truth of which we were confirmed by its source), and eagerly gathered the rumours current in the city till the arrival of our own dāk, which did not come in till the 4th instant. The reports floating about the city were as usual most exaggerated, but they all agreed that the King of Delhi had made his "salām" to the British general besieging the city. With our Peshawar dāk arrived a letter for Major Lumsden from the Amir, congratulating him, as the representative here of the British Government, on the success of our arms at Delhi, by which the British troops have gained possession of the Lahore, Kabul, and Kashmir gates of the city. The Amir mentioned having received this intelligence from Colonel Herbert B. Edwardes, C.B., the Commissioner of Peshawar.

Our own dāk gave us further particulars of the success of the British at Delhi on the memorable 14th September, 1857. General Nicholson was reported mortally wounded. The King of Delhi had fled—whither unknown. The city was full of mutineers, and hard fighting was going on, with great loss of life on both sides.

Nicholson's untimely fate cast a gloom over our party,

and alloyed the otherwise joyful tidings with a shade of sorrow. Personally, I had a very slight acquaintance with General Nicholson as the Deputy Commissioner of Peshawar, but it was quite sufficient to impress me with a full appreciation and admiration of his sterling good qualities as a soldier and governor. To the Afghans he was well known, both by character as well as by person. By them he was held in veneration and awe, but more from a dread, not unmingled with dislike, of his unflinching severity towards delinquents, than from a proper sense of his truly great and noble qualities.

As soon as the Sardar heard of the calamity, he stroked his beard and devoutly ejaculated, "God forgive him." He then discoursed for some time on his undeniably great qualities, and declared that our success at Delhi must have been owing to him, for, said he, "Who can withstand the 'Nikalsain Sahib?'" The Sardar deserves credit for his impartial judgment of General Nicholson's character; for, though he averred that he was an enemy to the Afghans, and made allowances for this antipathy towards the nation (which was first created by the treacherous behaviour of the Afghans towards him at Ghazni when he was quite a young soldier, and besieged in the fortress during the first Afghan war), he willingly admitted the justness of his rule on the Afghan frontier, although it was always characterized by deserved severity towards those who transgressed the laws.

This glorious news of the success of the British arms at Delhi cheered our spirits and soon restored us to better health, and we shook off the fever that had more or less hung about us for nearly two months. We now also looked forward to our speedy recal to Peshawar with greater confidence than before.

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October 17*th*.—During the past ten days we have received two dāks from Peshawar, with particulars of our continued success before Delhi down to the 26th September. As usual, reports of a most ridiculous nature are current in the city, and among others, that the King of Delhi has been captured, shut up in an iron cage and sent down to Calcutta for exhibition to the public! It is also rumoured in the city that two British officers are on their way to this from Herat, and Colonel Taylor's name is mentioned as one of them.

The heir-apparent has been busy for several days past inspecting and practising his artillery on the plain to the north of the city, and we have usually accompanied him to witness the practice. The whole turn-out was of a trumpery kind, and the firing very bad. The gun-horses were the only respectable part of the show, and they certainly were hardy and powerful-looking animals, of small size but compact build.

Of late we have been out almost daily partridge-shooting in the vineyards belonging to the former rulers of Kandahar. On one or two occasions our party has been attended by several chiefs attached to the court of the heir-apparent, and amongst the number Allahdād Khan, Conolly's companion in Khiva. Once arrived at the shooting-ground, however, we soon lost sight of them, for they could not keep up with us in leaping the water-courses that traversed the vineyards, or in scaling the walls that enclosed them—obstacles which we did not allow to obstruct us in the pursuit of our game. We afterwards learnt that these chiefs early became disgusted with the toils of the battue, and quietly collecting on a running stream under the shade of a mulberry-tree, awaited our return from the sport, in the meanwhile enjoying their chilams and discussing our characters. On our way homewards they were full of astonishment

at our showing no signs of fatigue, and could not understand what advantage we gained by undergoing so much trouble and hard work merely for the sake of a few partridges, which we could have bought in the bazar at a trifle of the price of the powder and shot we expended on them. They were surprised at our agility in leaping and scaling the walls, but when they saw us wade through a stream which was too broad to jump, they thought us fairly daft.

Farāmurz Khan was the only one who kept up with us in our cross-country adventures; but he often grumbled, declaring that he saw no amusement in the sport, and was sure the game did not at all compensate for the discomforts endured in its acquisition. We, however, laughed at his effeminate tendencies, and he persevered, unheeding the ironical pity of his confrères, who were enjoying their pipes and lazy rest whilst he was tramping about with us. In truth, the exercise we used to take on these occasions was always great, and not unfrequently really hard, and more than many men would have cared to undergo. But it always proved of the greatest benefit in keeping us in good health, so long as we took care to avoid too much exposure to the sun; and we consequently went out at daylight and returned between nine and ten o'clock. Of late, however, the weather has become much cooler, and admits of our remaining out to a later hour than we had hitherto been able to do.

The neighbourhood of Kandahar abounds in all sorts of game. Sand-grouse flock in immense numbers all over the uncultivated portions of the plain, with the common blue pigeon and several varieties of the plover family—the "'Ali dan dan" of the peasants. Vast numbers of quail are found in the cornfields, whilst the orchards and vineyards literally swarm with partridges,

both black and Grecian. The latter, or red-legged partridge, however, is mostly found in the stony country at the foot of the hills, and far away from the dwellings of mankind. In such localities, also, is found the "sīsī—" a small bird intermediate in size between a quail and partridge, and in plumage a mixture of both, with some points of resemblance to the "chikor," or Grecian partridge. The sīsī is a very game bird, and like the chikor, delights in rocky ground. Both birds are very strong on the wing for short flights, but generally prefer the use of their legs, with which they run up the rocks with marvellous rapidity.

The natives here, as in most parts of northern India, adopt a very novel and successful method of enticing these birds within easy range of their guns. They wear a mask or veil of coarse cotton cloth of a yellow colour, which is dotted all over with black spots. At one corner of this piece of cloth are a couple of apertures that serve as peep-holes. This end, the holes opposite the eyes, is adjusted to the head and face of the sportsman, whilst the rest hangs in loose folds in front of his body, as with gun in hand he crawls cautiously on hands and knees towards the spot from which the chikor calls proceed. In this arrangement, the object of the sportsman is to personate the leopard, an animal for which the chikor, in common with many other birds, has a great aversion. The chikor, it is said, on meeting a leopard, collect all their species in the vicinity by loud calls and attack him with their beaks, or else, collecting at some little distance from him, strut about in a defiant manner, and try to scare him away with their loud calls.

Cunning and strategy is a marked feature of Afghan sportsmanship, and their various artifices for entrapping their game are the result of careful and long-continued

observation of the game they attack. It is not an unusual occurrence for the hunter in quest of more harmless game to be informed of the presence and whereabouts of a leopard or tiger by observing the commotion amongst the small birds of the jangal, or brushwood, he is hunting in, and who at once attack the animal startled from its lair with loud cries, and indicate the course he takes by hovering over his head, uttering shrill cries, and striking at him. The gazelle, or ravine-deer (Chikāra), is very abundant all over western Afghanistan. During our stay at Kandahar, we twice essayed a day's deer-stalking after the Afghan fashion; but, owing to the crowd of attendants and guards who it was thought necessary should accompany us, we had no chance of getting near the game. The sport itself is by no means of an exciting nature; on the contrary, it requires a vast amount of patience and much care, for the least noise or movement is sufficient to spoil the sport for the day. By the Afghans the sport is called "āhū-gardāni," or "deer circumventing," and is thus managed: A party of six or seven individuals proceed over the plain till they come in view of the deer. Two or three of them then ensconce themselves near each other behind a neighbouring bush or a small heap of stones, lying full length on the ground. The rest slowly and, as if carelessly, walk round the deer, at first at a good distance from them, but gradually approach nearer and nearer. The deer at the same time continue, whilst grazing, to move away from those they see walking round them, and are by this means brought closer to the spot where the hunters are lying in ambush. When arrived within easy range, the sportsmen fire into the herd in rapid succession, and generally manage to secure one or more of them. Often it requires hours of patience and the most perfect stillness before the deer can be

made to approach the desired spot. Very often the success of the entire arrangement is spoilt at the last moment by the slightest accident that may happen to draw off the attention of the deer to those who are circumambulating them, when, taking fright, they bound away over the plain for miles together. When only one sportsman, with a couple of circumventors, engages in the sport, the success is usually greater than when the field is taken by a large party.

During the last few days the weather has become very sensibly cooler. The nights are really cold, and hoar-frost covers the ground in the morning.

There is a good deal of sickness in the city just now. Dysentery and bilious fevers are very prevalent, and several deaths have been reported.

October 21*st*.—A rumour is again current in the city that the British are preparing to march across the Indus, having given over the Peshawar district to the Amir. It is also reported that Colonel Taylor and two other "Sahibān i ālishān,"—"gentlemen of high degree,"—are on their way here.

To complete the excitement produced by these rumours, an unfortunate man was stoned to death this afternoon on the parade-ground in front of the citadel for using seditious language against the state—a crime that was declared worthy of this extreme penalty by a "jirga," or conclave of priests. As far as we could learn, the man's crime consisted in upholding the fame of the British and prognosticating their speedy re-establishment in authority in India. He had the temerity to avow his earnest hopes and good wishes for their success, as he was convinced that the British were the only nation amongst whom justice was to be found unalloyed. In support of his views, he related many instances of gross injustice and tyranny, such as would not have been

tolerated under British rule, but which were of daily occurrence in the city. Such conduct was looked on as most seditious, and as seriously threatening the public tranquillity. The criminal was accordingly denounced as a heretic and condemned to death by "sangsār," or stoning. He expiated his crime with uncommon fortitude, amidst the curses of an unsympathizing crowd of spectators and participators in his death.

On the day following this occurrence, a Kāsid arrived from Herat with despatches for Major Lumsden from Colonel R. Taylor, dated Mashhad, the 18th September, 1857. The colonel was accompanied by Lieutenant Hardy, Bombay Artillery, and Lieutenant Clerk, Madras Cavalry. They were on their way to Herat to see the place clear of the Persians.

In the afternoon, shortly after the receipt of this news, the Mission called on the heir-apparent, and informed him of the intelligence just received. He did not appear in a very good humour, and spoke little. He listened to the news we gave him with apparent apathy, and gave us none in return.

On the 23rd instant, whilst out partridge-shooting, and in the act of scaling a high mud wall in order to pass from one vineyard to another, the top of it gave way, and I fell to the bottom of a deep vine-trench that ran along the inner side of the wall—a fall of about eighteen feet. By this accident I broke the outer bone of my left leg, and partially dislocated the ankle-joint. The latter was at once pulled straight by a couple of sipahis who ran to my assistance, and I managed to crawl over the gap in the wall, and mount my horse. The ride home—some five miles or more—was very painful, and the constant jolting did the limb no good. I was, in consequence, laid up for nearly six weeks before I could get about with the aid of crutches. Except for

the first few days, however, I was not prevented from attending to my duties at the dispensary, to which I was carried in a sedan-chair extemporized for the occasion. The time, however, passed very monotonously, and especially during the first week or ten days, when there was a dearth of news. Major Lumsden and his brother were most kind, and set the broken bone in a most artistic manner with the aid of my instructions.

On the 29th instant our Peshawar dāk brought the good tidings of the relief of the Lucknow garrison by Havelock's force. The mutiny appeared quelled, but much trouble and difficulty were anticipated in reducing the revolutionized provinces to order and security.

On the day following, a Kāfila arrived from Herat. The merchants reported that Colonel Taylor and his party had arrived there eighteen days ago, and had been allotted a residence in the Arg, or Citadel, under the protection of Sultan Jan, the ruler of the place.

Latterly, the weather has become cold and cloudy, and the sky has assumed a decidedly wintry aspect. Sickness has not diminished in the city. Fever and dysentery are still very prevalent, and, in many cases, fatal.

November 2nd.—The Sardar paid us a visit this morning. He was accompanied by the Sardar Jalālu-d-din Khan (son of the late Wazir Mohammad Akbar Khan), governor of the district of Zamīndāwar, whom he introduced to us. He arrived here only a few days ago from Farrah, and confirmed the report of the safe arrival at Herat of the British officers before named.

This afternoon we received a visit from the "Ailchī," or ambassador of the Khan of Kilat i Nasīr at the court of the heir-apparent. He inquired whether or not he should make arrangements for our journey back to India through the Khan's territories, as, after the expiration

of a few weeks, no other route but that by the Bolan pass would be open to us, the Khaibar and Paiwār passes being closed with snow by the middle of December. We had no positive information as to our recal, although we lived in hopes of the orders ere long reaching us. The Ailchī was accordingly advised of the advantage of having everything ready, so that no delay might occur on the road for want of provisions, &c., in case we took the route *viâ* Kilat i Nasīr and the Bolan pass.

November 13th.—The last few days have been productive of but little news, though, as usual, rumours of the most unpalatable nature have been rife in the city. Among other things, it is reported that the British authorities at Peshawar, being hard pushed for money to pay their troops with, &c., had levied a house-tax on the city of ten rupees a house. The measure was resisted by the townspeople, who, arming themselves, attacked the cantonments, and massacred the whole of the British force, excepting only some fifty or sixty "Sahib log," who had managed to effect their escape to Kabul, where they implored the protection of the Amir!

The weather is steadily getting colder, and the pools and watercourses are now frozen over in the morning. Sickness also is on the increase in the city, and the mortality from dysentery and typhus fever is becoming serious. Small-pox also has reappeared.

The sanitary condition of the city is disgraceful in the extreme; in fact, there is an entire absence of any sanitary measures. The streets are in an indescribably filthy state. The watercourses that circulate through the city are so polluted by all manner of dirt and offal as to be quite unfit for drinking purposes, or, indeed, any other of a domestic kind. Yet they are the only source of water-supply for the bulk of the inhabitants! There are wells, but their number is few, and their use

is limited to the families in their immediate vicinity. The disregard of cleanliness among the Afghans, as well in their persons as their abodes, is really astonishing; and in the case of their dwellings this remark applies equally to the rich and the poor. Even within the citadel, at the very door of the heir-apparent's own house, the state of the approaches and courts is most filthy, and the abominable stenches that meet one at every step are sufficient to turn the stomach of any but an Afghan reared in their midst, and who, from force of habit, heeds them not.

With such exciting causes, it is not at all astonishing that pestilence in some form or other so often makes its appearance in the city. The wonder is, that it is ever free from epidemic diseases. In truth, this disregard of cleanliness does exercise a most injurious influence on the salubrity of the place, as will be more particularly noticed hereafter, when describing a very fatal epidemic of typhus fever that raged in the city for several weeks during the winter, and carried off a vast number of the population not only of the city, but of the adjacent villages also.

November 21*st.*—Yesterday all the silver coin circulating in the city was called into the government treasury, as on a former occasion, by order of the Sardar, at one-half its current value; after a few days' detention the coin was again circulated at its original value, the Sardar adding some fifty thousand rupees to his treasury by this *coup de finance!* It is such ill-judged and despotic measures of policy that have ruined the trade of the city, and made a great portion of it desolate and uninhabited. This appears to be a favourite method of increasing the government finances amongst the Afghans, for during our stay at Kandahar it was put into practice on some five or six different occasions.

An inordinate love of money is a ruling trait of the Afghan character. No opportunity of making money is allowed to pass, and no laws, human or divine, are permitted to obstruct the path in acquiring it. As an instance in point, I may here relate an event that occurred under our own immediate cognizance.

Some few days ago the Mission spent the day picnicing in a fruit-garden on the banks of the river Argandāb, about twelve miles from the city. On this occasion we purchased a number of sheep from the villagers near whose abodes our tents were pitched, and presented them to the guard of sipahis and sowārs who accompanied our party. They were very grateful for the gift, and lost no time in making the sheep "lawful," preparatory to cooking, and despatched their feast with much gusto and evident satisfaction. Some weeks afterwards, however, when the troops were called up to receive their four months' arrears of pay, among other items to be deducted was one sheep between every four men in the regiment of infantry, and the same for the troopers of the only cavalry regiment the Sardar possessed, and whose misfortune it had been to furnish our guard to the river Argandāb. The men naturally enough grumbled at this unjust charge, and suspecting us of implication in the fraud, loudly declared that had they known that they were to be charged in this manner they would not have accepted our gift. Their complaints, however, were of no avail; the heir-apparent was inexorable, and told them they had no right to accept the gift at all. The number of sheep we gave them did not exceed twenty, if indeed there were as many, whereas the Sardar deducted the price of at least ten times that number from the entire regiments that furnished our guard, on the plea that as the individuals were not known it was but fair that the whole corps should equally share the expense!

This glaring act of injustice produced a very marked spirit of disaffection amongst the troops, and soon after desertions became of almost daily occurrence. Several of the deserters were captured, and hung in a most barbarous manner on the parade-ground in front of the citadel, as a warning to others contemplating a similar step. Some who had deserted with their arms, and resisted all attempts at capture, were killed outright, and their heads brought in to the Sârdar, who had them exposed in the Chārsū (the most public and central part of the bazar), till they were so far putrefied as to be beyond recognition.

This disaffection on the part of the troops is not at all to be wondered at; the only marvel is, that they do not combine and overthrow the authority that holds them in such thraldom. But their clan jealousies and utter want of unanimity are their rulers' safeguards. As a rule, the soldiery are only paid three times a year, at intervals of four months, and even then they receive but about a fifth portion of their actual dues. All sorts of deductions are made, in the first place, by the Sardar on account of arms, clothing, &c.; after this, before the money reaches the men, it is minus a certain percentage, which is withheld as a perquisite by the officers through whose hands it passes. In many cases the men, in lieu of cash, receive an order for so much grain on some peasant of the neighbourhood who may be backward in his revenue to the government. This again leads to all sorts of oppression by a dissatisfied soldiery upon an unarmed and defenceless peasantry; in fact, it is this permitted licence that alone reconciles the soldiery to their profession, and enables them to put up with the robberies practised on themselves by their rulers, although it be to the detriment and disaffection of the mass of the people.

Next to their fondness for acquiring money, the Afghans are remarkable for their love of hoarding it. They are, in general, excessively penurious in their habits, and frequently deny themselves in times of sickness necessaries in food and clothing, which, apart from the mere hardship, not unfrequently leads to death. I have in numerous instances witnessed this when asked my professional advice in cases of sickness, and have often noticed that any advice which involved the expenditure of a few rupees, was almost invariably abandoned, the patient preferring to endure suffering and discomfort rather than part with his money for the alleviation of any suffering he fancied he could bear.

November 30th.—During the past week sickness in the city has greatly increased, and typhus fever has made its appearance amongst the troops quartered in the citadel. The weather is cool throughout the day now, and the nights are really cold. The sky and country have assumed a bleak and wintry aspect.

A few days ago, owing to the great sickness in the city, and the indisposition of some of our party, the Mission went into camp for a change of air. It was proposed that we should make a journey as far as Girishk: we accordingly took that road, pitching our tents at the village of Ashukar, about twenty miles from Kandahar, on the first day. The country traversed stretches away in a vast plain towards the west; its surface is slightly undulating, and at this season presents a bleak and barren appearance. On the road we passed many deserted villages, and observed others in ruins, with their vineyards, orchards, and fields in a lamentable state of decay—sad proofs of the tyranny and oppression that desolate an otherwise productive country. Our stay in camp and projected journey to Girishk appeared most distasteful to the authorities at Kandahar, who loudly grumbled at the

expense and trouble they were put to to protect us in the open country away from the shelter of the citadel, and gave us such broad hints to return to our residency as early as possible, that we abandoned our proposed trip, and returned to the city, having greatly enjoyed our couple of days' airing.

On our return journey, when only a few miles from the city, one of the horses of our mounted Guides took fright at something on the road, and ran off with its rider at full speed; whilst turning a sharp bend in the road the horse struck its shoulder violently against a projecting piece of rock. The concussion prostrated both horse and rider, and the latter, though shot out of the saddle to a distance of some twenty feet, got up unharmed, whilst the horse was with difficulty raised, and was then found to be dead lame, though he managed somehow to limp home on three legs. On reaching home we examined the injuries received by the horse, and not being able to detect any fracture I thought the cause of lameness must be a dislocation of the shoulder, although on reference to "Youatt" we could find no mention of such an accident. It was, however, determined to attempt a reduction on the supposition of my diagnosis being correct. The horse was accordingly thrown, and secured in a position I thought most likely to favour the success of the operation; the pulleys were next fixed, and gradual traction was kept up for ten or twelve minutes. All appeared progressing well, and I was on the point of letting all go with a run, when, to my dismay, the rope broke, and the limb resumed its original dislocated form. I was much disconcerted at this *contretemps*, especially as it gave rise to doubts as to the correctness of my diagnosis, and to the recommendation that the horse should be shot to put it out of pain. I, however, stuck to my original opinion, and determined on another trial with the pulleys. Whilst

new cord was being adjusted to these, a sipahi of our Guide escort remarked that when a plough bullock in his village put its shoulder out of joint they had no difficulty in effecting its reduction. Major Lumsden at once told the man to consider the horse a bullock, and to set to work on it in his own fashion. The man did so at once; and calling some others to his assistance, first fixed a tent-pole crossways above the knee of the dislocated limb, and there secured it by ropes; eight men then took hold of the tent-pole, four in front of the knee and four behind, and sitting on the ground, were ready to commence pulling. The first four placed their feet against the horse's neck, the others planted theirs against his chest. At the word of their leader they all together began a gradual steady pull, and before they had brought their backs to the ground the dislocated bone flew back to its socket with a loud bang. I was delighted at this proof of the success of the operation, inasmuch as it declared the correctness of my diagnosis, and although I failed in my attempt at reduction through an unforeseen accident, I had the satisfaction of knowing that had I not made the attempt, and determined on repeating it, a valuable horse would have been shot unnecessarily. This horse, I may here mention, returned to duty after a few weeks, and was serving in the Guide Cavalry two years after this event, with apparently no ill consequences whatever from the accident he met with at Kandahar.

The Afghans, from their rough and hardy mode of life, acquire by experience a number of very practical, though, to be sure, uncouth, methods of righting themselves, their horses, and cattle, that may suffer from accidents. Their operations for the reduction of dislocations in the human subject are most original, and, if report speaks at all truly, equally successful. For a dislocation of the thigh, the unfortunate patient is sweated and starved for

three days in a dark room, the atmosphere of which is heated by fires kept burning night and day, and the effects produced by this high temperature are increased by drenching the patient with copious draughts of warm rice-water or thin gruel. During the interval that this treatment is enforced on the patient, a fat bullock or buffalo is tied up and fed *ad libitum* with chopped straw flavoured with salt, but is rigidly denied a drop of water. On the third day the patient is made to ride the bullock or buffalo astride, a felt alone intervening between himself and the animal's hide; his feet are next drawn down and fastened tightly under the animal's belly by cords passing round the ankles. All these preliminaries arranged, the animal is then led out to water, and drinks so greedily and inordinately that its belly swells to near double its former size; the traction produced by this on the dislocated limb is sufficient to bring the wandering bone back to its socket.

The method of reducing a dislocated shoulder is quite as curious and interesting. It is managed thus: the hand of the dislocated limb is firmly fixed as close to the opposite shoulder as it can be by cords tied round the wrist; between the bend of the elbow and the chest is placed an empty "masak" (a goat's-skin water-bag, in common use throughout Oriental countries as a means of carrying water), which is gradually filled with water; the weight of this suffices to overcome the resistance of the muscles before they have borne it for a quarter of an hour, and the head of the bone flies back to its socket with the usual sound. Most masaks when full weigh close upon a hundredweight, and many much more than this.

For a reduction of dislocation at the ankle joint, the injured extremity is placed in a hole dug in the ground and covered over with soft earth, which is firmly pressed down by stamping. The limb is then pulled out by force,

in this manner: a rope with a loop at one end is fixed tightly to the leg just below the knee. A man stooping down puts his head through the loop and rests the rope on the back of his neck, and then gradually raises himself to the erect posture. By this action the buried foot is drawn out of the ground with the joint returned to its natural position.

Not unfrequently these measures fail altogether, and add to the injuries already received; they are, nevertheless, sufficiently often successful to be of universal resort amongst the Afghan peasantry. When they fail, other attempts at reduction are rarely resorted to. The patient then becomes a cripple for life and a martyr to the cautery, the use of which is persevered in for years in the vain hope of ultimate cure. In the intervals of applying the cautery charms are eagerly purchased, and visits to the zīārats in the neighbourhood are diligently performed, till the unfortunate's money and patience are alike exhausted.

During the last day or two the Sardar has been laid up with a severe attack of neuralgia in the ear. He is looking very poorly, and from hints his attendants throw out, it would appear that his ailments are attributable to indiscretion in his food and a too free indulgence in spirituous drinks. Of late he has been more than usually convivial, and, if report speaks true, spends the greater part of the night drinking with a few select companions. I noticed a brandy bottle (empty) on the table of his private sitting room, and caught a glimpse of others in an open cupboard—circumstances of a suspicious nature, to say the least, if not direct proof of his secret indulgence in the forbidden liquor! This morning (30th Nov.), however, the Sardar is somewhat better; he has lost the intense pain in the ear, but still complains of headache and nausea. He expressed great

pleasure in seeing me, and said he always felt cheered by my visits. As usual, the chilam and tea were ordered, and we sat down for an hour's chat over these. On this occasion the tea was prepared in a novel manner, the juice of the pomegranate and milk being added to the syrupy infusion that was usually served up. The mixture is drunk cold, and has a very agreeable fruity taste, which seems to draw out the flavour of the tea. I thought the mixture an improvement on what we had previously been accustomed to, and certainly, combined with the effects of tobacco fumes, it had a most soothing influence; though, perhaps, as prepared for the Afghan palate, it was somewhat too sweet to suit an English taste.

Among Afghans the use of tea, which is the Russian brick tea, is confined to the wealthy; but tobacco is of universal consumption, and is consequently cultivated in most parts of the country. That grown at Kandahar is celebrated in all the neighbouring states for its mild and agreeable flavour, and is largely exported to Hindustan and Būkhāra. Three kinds are grown, viz. the Kandahārī, Balkhī, and Mansūrābādī. Of these the last named is the most esteemed, and fetches the highest price, viz. one to two rupees per "mān" of three "sers," or 6 lb. avoirdupois for from two to four shillings. The Kandahārī sells for a little less than half this price, and the Balkhī for a little more. The Mansūrābādī is not much exported, being mostly consumed in the country. The cultivation of this crop is conducted with great care, and the same plants yield two crops of leaves in the year. Of these the first, which is called "Sargul," is the best, the leaves having a mild and sweet flavour, and is mostly consumed by the wealthy classes, or exported. The second crop is called "Mundhai:" the leaves have a tough and fibrous texture, and a strong

acrid taste. This tobacco is usually smoked by the poor people, and is also made into snuff.

The tobacco-plants are raised from seed in small beds, prepared for the purpose by careful manuring with wood ashes and stable refuse mixed together. From these nurseries the young plants are transplanted into the fields, which are previously prepared for their reception, the earth being laid out in regular ridges and furrows. The plants are fixed into the sides of these little ridges, and watered by means of the intervening furrows. Often the young plants are packed in moist clay and bound up in straw, and thus conveyed away to distant parts of the country; but the produce of these, it is said, does not equal that of the plants reared at Kandahar. About six weeks after transplanting, that is, about May or June, the first crop is cut;—the whole plant is cut away about six inches from the ground, only some five or six of the lowest leaves being left. Each plant as cut is laid on the ridge, and here each side is alternately exposed for a night and a day to the effects of the dew and sun, by which they lose their green and assume a brown colour. After this they are collected in large heaps in a corner of the field, and covered over with mats, or a layer of straw, &c., and allowed to remain so for eight or ten days, during which the stems shrivel and give up their moisture to the leaves. At the end of this time the heaps are conveyed away into the villages, where the stalks are separated from the leaves, which are then dried in the shade and tightly packed in bundles about fourteen inches square, and in this shape sold by the grower.

After the first crop is gathered the ground is turned with a spade, well manured, and freely irrigated. In due course the old stems shoot up and produce fresh leaves, and in six weeks or two months the second crop is cut. Sometimes, though seldom, a third crop is realized, but

the quality of the tobacco is very inferior, and only fit for making snuff. The consumption of tobacco, both as snuff and as fuel for the chilam, or Afghan hūkka, is universal.

The snuff used by the Afghans is a very pungent and impalpable powder that searches into the innermost recesses of the nasal cavities, and in those unaccustomed to its powerful stimulus produces a very painful titillation, which half an hour's violent sneezing is insufficient to remove. Habit, however, endows the most delicate and sensitive organs with wonderful endurance of stimuli which under ordinary circumstances produce painful and even injurious effects. This is well exemplified among the Afghans in the case of the regular snuff-taker, who, from its abuse, soon ceases to experience the agreeable effects of the drug in its pure state, and is obliged to resort to the aid of more powerful stimuli, to increase its now unappreciated pungency. For this purpose, it is a common custom to mix quick-lime with the snuff. Such an addition, of course, only increases the deleterious effects of the vice as well as of its agent.

Indeed, the Afghans admit that the habit of snuffing is most pernicious, and cite, as some of its evil consequences, loss or impairment of vision, indigestion of a very painful and harassing kind, and severe headaches. Notwithstanding these evil consequences, the habit is universal among all classes of the community, and many, indeed, besides consuming the drug through the ordinary channel of the nostrils, resort to the more direct route to the stomach (for, in truth, the major portion of what is snuffed finds its way there) by rubbing the powder on their gums as a sialagogue. The best kinds of snuff are manufactured at Peshawar and in the neighbouring districts;—and from these places large quantities are exported to Kabul and Kandahar, and even to Būkhāra.

The tobacco smoked in the chilam is merely the dried leaf of the plant reduced to a coarse powder by rubbing between the hands. Previous to placing in the chilam, it is moistened with a few drops of water, and then covered with a mass of live charcoal. The smoke of the burning tobacco here, as is the invariable custom among Orientals, is drawn into the lungs of the smoker by a deep inspiration. But, except amongst a few of the lower orders, it is first made to pass through water, which, amongst the rich, is usually scented with musk, 'atr of rose or jasmine, or some other perfume. The flavour of the better kinds of Kandahārī tobacco is very sweet and most soothing, at the same time it is very strong in its narcotic effects, and five or six consecutive whiffs, or even one or two deep and prolonged inhalations of the smoke, are sufficient to produce sudden giddiness and insensibility.

The coarser kinds of tobacco are mostly consumed by the poor people, and though generally smoked as above mentioned, by passing the smoke through water first, the tobacco is not unfrequently smoked dry. But in this form it is extremely acrid and irritating to the lungs, and always produces, even in the most inveterate smoker, violent coughing and expectoration, and, as a rule, more than one or two whiffs cannot be taken at once. Very frequently, to correct the pungency of the tobacco and to add to its intoxicating effects, a small quantity of "charras" (or the resinous exudation of the leaves of the hemp plant) is mixed with the tobacco. Indulgence in this drug, however, though very prevalent, is considered disreputable, and the habit is mostly confined to the lower orders.

In some of the wild mountain regions of Afghanistan the natives are in the habit of smoking their tobacco dry, out of extempore chilams made in the ground — a

measure that enables them to dispense with the trouble of carrying a heavy and cumbrous instrument about with them wherever they may happen to go. This extempore chilam is prepared in a few moments. A small cavity, say large enough to hold a lemon, is excavated in the ground, and from its base a narrow trench is carried along the surface for some eight or ten inches. This is swept clean, and covered over with a paste of moist clay, which is placed over a thin twig that occupies the channel, and when withdrawn forms it into a tube. The tobacco is placed in the hole and ignited from a flint and steel. The smoker applies his mouth to the orifice of the tube that conducts from the bottom of the hole to the surface of the earth, and, taking two or three whiffs, makes way for his successor. All Afghans are excessively fond of tobacco, and in the mountain districts, where the produce of the plant is very limited, they are in the habit of eking out their supplies by the admixture of other dry leaves they may pick up in the forest.

The effects of tobacco-smoking as practised in this country (as, indeed, in most Oriental countries,) are most injurious, not only to the nervous system generally, but to the lungs in particular. No confirmed smoker is free from a form of chronic bronchitis, painless in itself, yet accompanied by a profuse expectoration that must, in the long run, prove very weakening, not only to the organs themselves, but to the constitution generally. This is also the case pretty generally in India, but not to the same extent as in this country; for there the tobacco is largely diluted with molasses, pounded raisins, &c., which, in a great measure, diminish the pungency of the pure leaf, whilst the water through which the smoke is first passed further deprives it of much of its essential oil.

So fond are the Afghans of tobacco-smoking, that its deprivation is one of the hardest punishments they can

endure: at least those of them who are at all addicted to the habit. During the Ramazān, or Mohammadan Lent, they feel the want of their chilam more than anything else, and the first thing they do as the sunset gun proclaims the termination of the fast for the day, is to take a long and deep whiff at the already prepared chilam; the effects of which on an empty stomach are immediate giddiness and insensibility. Almost every evening of the Ramazān we witnessed such scenes, and not unfrequently the entire guard of sipahis stationed at the entrance gate to the residency were all at once prostrated for several minutes in a state of profound insensibility from the cause alluded to.

But to return from this digression to our diary.

After returning from my visit to the Sardar, the Mission rode out to the plain on the north of the city to witness a review of the Sardar's regiment of dragoons, which had just been completely equipped with new arms and accoutrements. The regiment did not number more than 250 sabres, but it had a very fine and serviceable appearance, especially the horses. The review was a lamentable failure; the men knew nothing of their work, and the horses still less. In a few minutes they all got into an inextricable state of confusion, and the whole display ended in a random charge all over the plain. Many of the horses threw their riders, and either made across the plain straight for their stables, or, meeting with other stray horses, set to work in fierce fight, as only horses of this part of the world can.

On our return from this exhibition, we all visited the Sardar. He had already been apprised of the way in which his dragoons had acquitted themselves, and was, consequently, very wroth. He acknowledged, however, that there was some excuse for them, inasmuch as they had not yet had time to master the mysteries of English

drill, their instructor (a runaway trooper of one of the Indian cavalry regiments) having only lately taken them in hand. The real fact is, however, that the men and their horses were never drilled together. The men were taught their exercises on foot with sticks instead of swords, and, of course, when first tried with horses, swords, and uniform, they made a sad mess of it.

Owing to this unlucky display, the Sardar was not in a very good humour, and gave us no news of any importance. He told us, however, that he had lately heard from Kabul, and that snow had fallen there at least ten days ago, to the depth of six inches, about the city. This, he said, was unusually early for snow to fall at Kabul, and he predicted from the occurrence that we should have a severe winter season. This news quite settled our minds as to the prospect of our speedy return to Peshawar by the route we came, or by that of the Khaibar pass; for in the course of the next few days the passes will become closed with snow, and will remain so for at least six weeks or two months to come.

At Kandahar itself just now the weather is very agreeable during the day, but the nights are very cold, and the mornings and evenings are chilly. We find it necessary to wear warm clothing throughout the day.

CHAPTER VIII.

Approach of Winter—Mode of curing Meat—Arrival of Stores from Peshawar — Gradual Suppression of the Mutiny — Dāk from Herat—Sultan Jan's Family—Punishment of an Adulteress—Seclusion of the Afghan Ladies—Social Intercourse among the Men—Prevalence of Intrigue—The Afghan the most Immoral of Orientals—Ruffian Soldiery—Barbarous Execution—Cause of Crime among the Soldiery—Affrays with Civilians—Change of Dress—Nomad Encampments—Manufactures—The Afghan National Dresses—The "Postīn"—The "Khossai"—"Choga"—Nomad Tent—Winter Dress—Exercise—"Skipping"—Robbery of our Kāsid—Arrival of News from India—Serenade by the Sardar's Band—Christmas Carols—Anger of the Sardar, and Punishment of the Bandsmen—Thoughts of Home—Christmas Dinner—Capture of the King of Delhi and Defeat of the Mutineers—Interview with the Sardar—Horse-race—Fall of an Afghan Jockey—Training—Second Race—Great Excitement—Betting—Afghan Fondness for Horse-exercise—Extraordinary Ride of an Irregular Horseman—Governor of Kilati Ghilzai—Snipe and Duck Shooting—Last Day of the Year.

December 8th.—During the last week the weather has become very cold and cloudy. A bleak north-east wind has swept over the country, raising clouds of dust from the adjoining plain that have quite obscured the atmosphere around. Winter is evidently coming on apace, and the Afghan peasantry are busy stacking supplies of fodder for their cattle and storing provisions for themselves.

In our morning rides of late we have often noticed pieces of meat hung out to dry in the open air on the

house-tops. On inquiry, we learn that this meat, which in the vernacular is called "landai," constitutes the main sustenance of the peasantry during the winter months, when, owing to the coldness of the weather, they seldom move out of their houses. "Landai" consists usually of mutton salted, and dried in the open air; but very often beef, camel's flesh, or even that of horses, is cured in the same way, and for the same purpose. During the winter the mutton landai often figured on our breakfast-table, and was by no means bad eating. It had very much the taste of bacon, and was generally served to us with poached eggs by our khansāmah, who apparently was also struck by its resemblance to the forbidden food—a comparison by which our Afghan friends were much scandalized, and vowed with a profusion of "taubāh taubāhs" that they would for the future carefully avoid its use.

During this season immense numbers of cattle, sheep, and camels are slaughtered all over the country, and their flesh preserved for winter use. This is more the case in the northern and eastern parts of the country than elsewhere, but even at Kandahar the custom is very prevalent.

On the 6th instant our camels, with provisions, powder and shot, &c., arrived from Peshawar. These stores were ordered nearly six months ago, and by some inexplicable arrangements have been upwards of four months on the journey to this *viâ* Kabul. The powder and shot were most esteemed acquisitions, for our previous supplies had long since been exhausted, and we had been for weeks constrained to content ourselves with native powder and shot. The latter was prepared by chopping up thin pencils of lead and rolling the bits into shape by firm attrition between flat stones, a process which proved not only slow and tedious, but expensive.

Our provisions (preserved meat, jams, &c.) proved a most welcome change from the eternal "palão," which, though a capital wholesome dish, and tasty withal, had now lost much of its former appetizing flavour in our palates, through constant and long-continued use.

The day following the arrival of these stores, we received our Peshawar dāk, and also one from Shikārpūr. After what we had been lately accustomed to, they brought no news of importance. Our position in India is gradually becoming re-established; but Lucknow still holds out: there is much desultory fighting, and our troops are harassed by rapid marches in following the fugitive mutineers in Central India under Nana Sahib and Tantia Topi.

This morning the Sardar paid us a visit, and brought with him a dāk that had just arrived from Herat. The packet was addressed to Major Lumsden by Colonel Taylor. The Sardar was very anxious to learn what the news was, and consequently came over with the epistle, which in the first place had been taken to him. He appeared satisfied with its contents, and said that of course, if such a plan were against the wishes of the British Government, the Amir would at once give up the idea of attacking Herat and annexing the province to his own kingdom—a measure for which he had already begun his arrangements.

December 15th.—On the 13th instant Sardar Sadīk Khan (the brother of Sultan Jan) and his party left this on their journey to Herat. Sadīk Khan arrived here about a week ago from Kabul, with a party of some fifty sowārs as an escort for the wife and family of Sultan Jan, who had received the Amir's sanction for leaving Kabul and joining the head of the family at Herat. Sadīk Khan and his charge, during their stay in the city, were treated with every consideration by the heir-appa-

rent, who hoped by this conciliatory conduct to secure Sultan Jan's good will as a step towards a future friendly understanding with him.

On the 11th instant the city witnessed the punishment of a woman for infidelity towards her husband, by whom she was accused of having carried on an intrigue with one of the heir-apparent's sipahis. The case was tried by the chief Kazi, who, being satisfied of the woman's guilt by the circumstances adduced in evidence, pronounced her worthy of death; but, as there were no eye-witnesses to the alleged crime, the law provided another punishment for such cases, which the Kazi ordered to be carried out at once. The woman's veil was accordingly torn from her face, and her head was then shaved. Her face was next blackened with a mixture of soot and oil, and she was then made to ride astride on a donkey, with her face to the animal's tail. In this manner she was led through the bazars and principal streets of the city, amidst the jeers of the populace, who, as the procession passed along, heaped on her the most abominably foul abuse, such as could only proceed from the mouth of an Oriental.

Amongst the Afghans, the usual punishment for conjugal infidelity is immediate death, generally to both parties: where the injured husband has the power, he takes the law into his own hands, and his slaying the offenders is not only sanctioned by the law, but is considered a meritorious act by the community in general.

The Afghans are excessively mistrustful and jealous of their women, whom they keep religiously secluded within the walls of their own houses and courts, and at all times veiled even from the male members of their own family who are not mere children. An Afghan considers it the greatest dishonour should a stranger see his wife's

face, and consequently the men never enter a house without first halting at the threshold and inquiring whether the women within are veiled. Owing to this custom, the men seldom visit each other in their own houses—but, and especially among the middle and lower orders— usually meet at a "hujra," or "masjid," where they discuss the news of the day and hear each other's gossip. The hujra in its uses—for in structure it is a mere mud hut, like the ordinary dwellings of the people—is somewhat like a club. Every quarter of a town or village has its one or more hujras, some of which are public property, whilst others belong to the head man of the village or quarter of the town in which it may happen to be situated. They are frequented at all hours of the day and night by the men of the neighbourhood, who here spend most of their idle time, smoking and chatting, and learning the news from travellers who may visit the hujra for a night's lodging and food, both of which, in most cases, are afforded free of all expense by the owner of the hujra. At the masjid, or mosque, gossiping only is allowed; neither smoking nor feeding is permitted on such sacred premises.

Amongst the nomad tribes of Afghans, this jealous guarding of the women is but little observed. As a rule, they enjoy complete liberty, and are rarely even veiled, except, perhaps, in the case of a newly-married young woman; and they have a character for chastity which their sisters of the towns and cities cannot boast. The latter, indeed, notwithstanding the restrictions of their liberty and the severe punishments attending the discovery of their infidelity, are said to be very prone to intrigue, and frequently, from their cunning and expertness, succeed in carrying on their *liaisons* for a long time undiscovered. This is not very difficult of accom-

plishment, owing to the favouring conditions of the dress they wear; for the veil, or "burka," besides concealing the face, covers the whole body, and thus renders identity not only of person but of sex impossible, except by those who are the actors in the intrigue and acquainted with each other's signs. Besides the easy disguise afforded by their dress for passing off their paramours as female friends, the Afghan women have many temptations.

In common with the sex generally amongst uncivilized nations, they are considered and treated as inferiors and untrustworthy. In large communities, as in towns and cities, they are too often soon neglected by their husbands, who, ignoring all moral principle whatever, abandon the pleasures of home to seek the enjoyment of their vicious lusts elsewhere. The Afghans, indeed, are above all other people the most addicted to the vice *par excellence* of Oriental nations. From the highest to the lowest in the country they are all damned with the sin, which, from familiarity, has become to be reckoned no sin at all, but a mere weakness of human nature! In truth, with all their vaunted religion and outward signs of piety, no more immoral character than the Afghan is to be found amongst Orientals; and, as the result of this, a very distressing class of diseases is extremely prevalent in this country, examples of which are often met with in the most disgusting and hideous forms.

After the unfortunate woman above alluded to had undergone her punishment, there was a reaction in her favour, and it was currently rumoured that she was the victim of her husband's jealousy, which had been roused by false accusations, trumped up by a party of soldiers in the hope of getting hush-money to prevent the exposure they threatened. These Afghan soldiers are truly the most lawless set of villains to be found in the country.

They oppress the people in every manner with the utmost impunity. Nothing is safe from their clutches; cattle-lifting, burglary, and the kidnapping of boys, are acts of daily occurrence in the city and neighbouring villages. Where force is of no avail to enforce their demands, they wreak their vengeance on the unhappy offenders by false accusations of robbery, defrauding government of revenue, sedition, and such like. Of late, this outrageous conduct of the soldiery has become so flagrant and of such frequent occurrence, that the Sardar has been obliged to resort to very severe measures to check the evil, and some seven or eight of the most daring of the culprits have been hanged in a most barbarous manner on the parade-ground, as a warning to others similarly disposed to unbounded lawlessness.

The gallows were formed of a cross-beam, supported at each end on a high post about twelve feet or more high. The justly-doomed victims of the law were hauled up to the cross-beam by a rope fastened round the neck, and running in a block pulley fixed to it. Here they were allowed to hang for a few moments, and then suddenly let down with a run, and immediately on falling to the ground they were again hoisted up to the cross-beam. And this process of hoisting up and dropping down was repeated some dozen times, till at last the neck became dislocated, and signs of life disappeared! For minor offences, scores of men had their ears cut off or slit in two; and not a few were exposed to the public gaze, by being nailed by the ears to the posts at the entrance to the principal bazar, and kept in this position from sunrise to sunset.

Notwithstanding their severity, these punishments were of little avail in checking crime; and until the time of our departure we were constantly hearing of robberies, murders, and other serious acts of violence on the part

of the soldiery towards the townspeople. On due consideration, this frightful state of affairs is only just what might be expected. The pay of the sipahi is nominally six Kabul rupees, or about nine shillings a month. This they only received at irregular intervals of four or five months; and then, as already mentioned, a large portion was deducted on various pretences, and very often the balance was paid in grain instead of cash. In such a state of affairs, indeed, if the soldiery were not allowed to plunder those whom by rights they should protect, they could not even feed themselves, (for the commissariat is unknown to the Afghan army,) and it would be impossible to maintain even the shadow of discipline amongst them.

Where they do not exceed moderate bounds no notice is taken of their crimes by the authorities; consequently they are as much abhorred as feared by the civil population and peasantry—at least, that portion of them who have not the good fortune to be government employés, for this class, as a rule, escape the depredations inflicted on their fellow civilians.

So accustomed, indeed, are the people to be robbed and ill-treated by the soldiery, that they never think of complaining or seeking justice at the hands of the constituted authorities. Where they have the power, however, they take the law into their own hands, and meet force by force; and, as a consequence, ementes and affrays are of every-day occurrence, and not at all unfrequently end in loss of life—a circumstance that tends to complicate matters, by producing a private blood feud, which, apart from the evil results of a conduct that only serves to widen the breach between the governors and governed, destroys the peace and well-being of the country.

December 22nd.—Winter has now fairly come upon us. Yesterday there was a slight fall of sleet and hail in the

morning, which was soon melted away by a succeeding fall of rain. The air is cold, damp, and raw, and has effected a complete metamorphosis in the dress of the population, who, in their "postīns" and "khosais," look like a different people. The country around has a bleak and dreary look; the adjoining plain is dotted all over by the small detached encampments of the nomad tribes of Afghans (Ghilzais, Nurzais, and Achakzais), who, with their families and flocks, have been driven down from the neighbouring hills by the cold, and here shift about from place to place in search of shelter and pasturage. These nomads appear a wild and hardy race, and strike the observant stranger with the remarkable independence of their bearing, which contrasts oddly with their poverty, and its usual accompaniment, dirty persons. They wore either the postīn or the khosai, but they were so horribly filthy and old-looking as hardly to be recognizable.

Both the postīn and the khosai are dresses admirably adapted to the climate of this country and the habits of the people. The former is manufactured from the sheepskin (which is prepared for the purpose with the wool on), and is worn by the men of all classes as their winter dress. The wool of the sheep (which is called "barra") is naturally of a dark rufus colour, and not unlike that of camel's hair.

The postīn manufacture is one of the most important of the industrial occupations of the people in the towns and cities; and of late years the trade has been greatly increased, owing to the demands for this article created by the wants of the native army of the Punjab, by which it has been very generally adopted as a winter dress. The leather is prepared and made up in each of the large towns of Kandahar, Ghazni, and Kabul, on an extended scale, giving occupation to many hundreds of

families. Those prepared at Kabul are considered the best, and are the most largely exported. Peshawar draws its supplies from this city and Ghazni. Kandahar, for the most part, supplies the Sind frontier and the adjoining Dehrajat.

The following is a brief outline of the various processes the sheepskin passes through before it becomes fit to wear as a postīn:—

The dried sheepskins, as collected from the butchers and others, with the wool entire, are in the first place made over to the "chamār," or currier, for curing. The currier steeps them in running water till soft and pliant, and at the same time clears the wool of all impurities by the aid of soap. After this the wool is combed out and the skin is stretched on boards by means of nails at the corners. The inner surface, which is uppermost, is then smeared over with a thin moist paste, composed of equal parts of fine wheaten and rice flour, to which is added a small proportion of finely-powdered salt. This mixture is renewed, at intervals of twenty-four hours, four or five times; and during this period the skin is exposed to the sun and kept stretched on the boards or frames of wood. After this the skin, the paste being in the first place scraped off, is washed again in running water, and then laid out in the open air to dry. When dry, the loose cellular tissue and fat adhering in shreds to the inner surface of the skin, are removed by means of an iron scraper—an instrument with a broad and sharp-edged blade, which is worked by a projecting handle on each side of it. After the inner surface has been cleaned by the scraper, the skin is again put on the stretcher, the surface slightly moistened with water and treated with the tanning mixture, which is rubbed in with some force for several minutes and then left to dry for a day or two. This tanning mixture, owing to the properties of its chief

ingredient, also dyes the skin of a yellow colour, which is deep in proportion to the quantity present in the mixture, the proportions of the ingredients of which vary more or less slightly in different places and also as prepared by different manufacturers.

The tanning mixture commonly used for postīns at Kandahar is described as consisting of the following ingredients, and the aggregate of the quantities here given is said to be sufficient to tan one hundred skins; viz. dried pomegranate rinds, 18 lbs.; powdered alum, 4 lbs.; red ochre (from Herat), 8 oz. These are all finely powdered and mixed together, and then half a gallon of sweet oil (sesame), or as much as may be sufficient to render the mixture of the consistence of a thick paste, is added. This mixture is spread thinly over the skin and rubbed into it for some minutes with the flat of the hand. It is then allowed to dry on for one, two, or three days, after which it is carefully scraped off, and the skin is rubbed, pressing firmly with a wooden roller, which detaches any adhering particles of the mixture. From these the skin is then thoroughly cleared by crumpling between the hands, shaking and beating with thin twigs—a process by which the skin is also rendered soft and supple.

The processes of curing and dyeing the skins are now completed. In some parts of the country, but chiefly, I believe, in the western districts, instead of pomegranate rinds, alum alone is used mixed with a white clay. In such cases the skin when cured is of a white colour, and generally, it is said, coarser to the touch than those prepared with pomegranate rinds. At Kabul, the pomegranate rind is used in greater quantity than in other parts of the country, and, consequently, the colour of the skins cured there is of a deeper yellow: they are, moreover, generally prepared with greater care, and are, there-

fore, softer, and on this account more esteemed than those prepared either at Ghazni or Kandahar.

The skins being made ready, by the processes above described, for making into coats, are next handed over to the tailors, who cut them into strips of two feet long by four or five inches wide, and stitching these together make them up into small coats with short sleeves, called "postincha," and which require only two or three skins; also into longer coats that reach down to the knees and are furnished with full sleeves fitting close to the arm, called "postaki," and which require five or six skins; likewise into large loose cloaks, of cumbrously capacious dimensions, reaching from head to heel, and furnished with long sleeves, very wide above and narrow below, which project some inches beyond the tips of the fingers: these are called "postīn," and require ten or twelve skins. Usually the edges and sleeves of these coats are ornamented more or less richly with a thick and deep embroidery of yellow silk, and this is afterwards worked on by women.

The price of these coats ranges from one to fifty rupees, or more, according to size and finish. They are well adapted to the climate of the country, and, except in exposure to rain—when they are reversed—the woolly side is worn next the body. The postīn is a very cumbrous dress for out-of-door wear, and is, consequently, usually worn only in the house, where it serves as well for bed and bedding as for ordinary clothing. Amongst the poor, however, the postīn is worn constantly indoors and out for months together. The nature of the material favours the harbouring of insects, &c., and few peasants are met with who do not carry about with them an immense population of vermin that live and breed in the meshes of their woolly clothing!

The "khosai" is peculiar to Kandahar and the country

westwards. It is made up of thick felt (generally white when new), which is very warm and said to be perfectly waterproof. In shape it resembles the postīn, but is much lighter in weight. It is made up of one large piece (that forms the body of the cloak), on to which the sleeves are sewn. They last a long time in wear, or at least the Afghan peasants (who for the most part are their only patronizers) make them do so; but they soon become full of vermin and dirt, and unbearably odoriferous to any but those accustomed to wear them.

Besides the postīn and khosai, there is another national dress of the Afghans worthy of notice. This is the "chogha," which, though more adapted for the cold weather, is, nevertheless, worn very generally all the year round. It is a loose cloak, in cut not unlike a gentleman's dressing-gown, and is made of material woven either from camels' hair, or the wool of the rufus sheep, or that which grows at the roots of the hair of the goats in the northern parts of the country. Those made of camels'-hair cloth are called "shuturi chogha," and are met with of various textures and shades of colour; the common kind is of a very coarse texture and reddish-brown colour, and may be bought at two or three rupees apiece; the best kinds are of very fine soft material, of a white or pale fawn colour, and their price ranges from eighty to one hundred or more rupees each. They are often richly ornamented with embroidery of gold lace, &c., and then sell at from 15*l.* to 20*l.* of English money.

The "baraki choga" is the one most commonly met with. It is made of "barak,"—a cloth woven from the wool of the "barrā," or rufus-woolled sheep; the material is never dyed, and is consequently of the original colour of the wool. The better kinds are of fine and soft texture, but they do not equal the best kinds of the "shuturi choga," or the one to be next noticed.

The chogha prepared from the wool of the high-land goat is called "kurk," or "kurki choga." It is usually of a brown colour, of different shades, from dark to light brown, and is far superior in softness and warmth to the material of the kinds above noted; it more resembles the "pashmīna," or woollen cloth of Kashmir, but is of a denser texture. The choghas of this material are always high-priced, and they are consequently only used by the wealthy. They are mostly manufactured in the Herat district, and in the northern parts of the Hazārah country. In these regions the coarse long hair of the goat is woven into a strong material used as a covering for the "khighdī," or nomad tent, and for making into sacks. Ropes are also made from the goats' hair mixed with the coarser kinds of sheep's wool and camels' hair. Of late years a considerable export trade in wool has been created in Afghanistan, and one that is steadily increasing. But the wool that is exported is that of the white sheep, which, like the rufus-coloured, is shorn twice in the year. The produce of the shearings from the former finds its way to England *via* Shikārpūr and Karachi, and is again returned to the Afghans through the same channels in the form of broadcloth, of very brilliant colours, which is highly prized by the rich as material for choghas and dresses of state.

Besides the materials already mentioned as being used in the manufacture of the postīn and chogha (the two chief dresses of the Afghans), there are a variety of others; but as the materials are scarce and expensive, these articles of dress are only seen amongst the wealthy of the land. A favourite chogha amongst the rich is one of English broadcloth of a drab colour, lined with the fur of the Sambur deer—an animal which is found, in these regions, only in the neighbourhood of the river Oxus. Such choghas are very expensive, and can seldom

be purchased for less than 60*l.* or 80*l.* of English money. Other furs are also used, as the ermine, squirrel, fox, "dila khafak," &c.; which last, I believe, is the native name for the marten. Sometimes one meets with a chogha lined with the breast feathers of various kinds of ducks (the breast portion of the skin of one kind of duck only being used for the same chogha), and occasionally one sees a postīn made of the skin of the common ravine deer, or gazelle; but these are not common.

Owing to the cold weather that had now set in, we clothed our servants (who, with only one or two exceptions, were all natives of the country,) in postīns, and ourselves adopted the chogha as an in-door dress. Though very warm and comfortable in its way, we found that the flowing drapery sadly restricted the freedom of our movements. The chogha was consequently soon discarded, and we took to skipping in our courtyard by way of exercise, and to set the blood circulating in our feet when we did not go out shooting. This exercise afforded our companions and those about us as much amusement as it did to us. The Afghans were astonished at the dexterity with which we ran in for a skip (it was a long rope being turned by a man at each end,) and out again, without coming in contact with the rope, and expressed surprise that we could find amusement in such trifles. A little persuasion soon sufficed to get them to make a trial at the skipping-rope; and they very soon discovered that it required more skill than they at first were prepared to admit, whilst at the same time their clumsiness and consequent accidents produced the most vociferous merriment on all sides. One would have his legs swept away from under him when just preparing for his jump; another, when least expecting it, would catch the rope under his chin with a sharpness anything but pleasant, though quite sufficient to make him beat a

hasty retreat, holding his nose for fear it might be wrenched off; whilst a third, trying to get out, would, from the same accident, suddenly find himself on his back. Our friends early came to the conclusion that the disagreeables attending this exercise and amusement in no way compensated for any advantages it might possess, and consequently abandoned all idea of acquiring notoriety for dexterity or activity with their limbs, contenting themselves with watching our fun with an air of mingled pity, jealousy, and contempt, as betrayed in the tenor of their remarks to each other, which every now and then reached our ears.

This morning (December 22nd), the Kāsid who started from this on the 16th instant with the usual weekly despatches for Peshawar, came back in a most miserable plight, and with hardly a vestige of clothing on his person. He reported that he had been waylaid and robbed of all his clothes, as well as the despatches he was carrying, by a party of highwaymen at Abi Tāzī, eight marches from this towards Ghazni. The man gave a very rambling and contradictory account of his griefs, the gist of which was that he was accosted on the road at dusk near Abi Tāzī by several men, who accused him of being the Kāsid of the Farangi Kāfirs (European infidels), an imputation he denied with all the most sacred oaths the state of his fright would allow him to remember at the time. His solemn denials were of no use; he was seized, deprived of his clothes and wallet, in which were secreted our despatches and letters, and his hands were tied with cords. In this way he was led off to a village, where our letters were opened, examined, and torn up. The foreign writing proved him to be our servant, and he was threatened with death. He managed to avoid this fate, however, by effecting his escape on the second night of his imprisonment, having

succeeded in gnawing through the cords that bound his hands. He could give no clue as to the tribe of his oppressors, nor of the village he was taken to; and we strongly suspected him of roguery and collusion with some interested parties; but as we could adduce nothing certain in proof of his guilt, he was allowed the benefit of the doubt, and was merely discharged from the service.

In the afternoon of the same day we received a dāk from Shikārpūr with English papers, with dates of the 10th October, and our dāk from Peshawar arrived in the evening. They contained no new intelligence of importance.

December 25th.—We were awoke early this morning by the shrill notes of half a dozen fifes sounding in the courtyard just below our apartments. After a moment's attention we discovered that "God save the Queen" was the theme of the performers, who were some of the bandsmen of one of the heir-apparent's regiments. They had come on their present errand under the leadership of the head instructor of the heir-apparent's military musicians, who was a deserter from the band of one of the native infantry regiments of the Indian army, and had been for several years enjoying the honours of his present post here.

We were much pleased at this kind attention, and not aware that it was done without the sanction or even knowledge of the Sardar, dismissed the party in a very contented frame of mind with a budkī apiece. Their joy, however, was but short-lived, for the heir-apparent, on hearing the particulars a couple of hours afterwards, became highly incensed, ordered the performers to be bastinadoed at once, confiscated the gold coins we had given them, mulcted the whole of the party in three months' pay by way of fine, and further ordered that the

right hand of the leader of the band should be cut off before a parade of all the troops. This last part of the punishment, however, was afterwards reprieved through Major Lumsden's intercession on behalf of the unlucky offender.

What there was in this act of the bandsmen to rouse the anger of the heir-apparent it is difficult to see, unless indeed his suspicions led him to fancy that by such means we might gain an influence over the soldiery, and alienate them from his service!

After being ushered in with this exciting little transaction, the rest of the day passed in extreme quiet. Towards noon, as if in honour of the day—so glorious a season of rejoicing amongst Christian nations—the clouds cleared off, the sun, which had been absent some days, shone out, and imparted a genial glow to the cold air till evening, when he set behind a threatening bank of clouds, which, holding fast as they did, seemed to act in concert with the other elements for their mutual harmony during the day. For, strangely enough, on the morrow the sky again became overcast, and all around reassumed a wintry, dreary aspect, whilst a cold north wind blowing over the plain made us sensibly realize that winter had set in.

Under the influence of this cheerful and comparatively mild weather, and the peculiarity of our position, our minds became irresistibly absorbed in thoughts of home—the contrast between the Christmas season there, with all its delightful associations, friendly greetings, and happy meetings, and the same season here, with its accompaniments of solitude, dull monotony, and quasi-imprisonment, and none but ourselves with whom to exchange those kindred sentiments of joy and happiness that so characterize this day among Christians. Following these gloomy and dispiriting comparisons, came, one after

the other, the startling events of the past eight or nine months—the terrible scenes of suffering, dishonour, and death, which so lately and so suddenly overwhelmed our countrymen and women in India, and which brought out in the brightest colours their unexampled heroism, fortitude, and courage. These painful scenes all passed in rapid review before our minds, producing a ray of consolation for the glorious and noble characters they had developed, whilst the happy issue of the struggle before Delhi, and the promising aspect of the future, all combined to fill our hearts with gratitude and humble thankfulness to a gracious God, through whose mercy alone we had been preserved through such scenes of danger and suffering.

In the evening we sat down to roast-beef and plum-pudding, and with our only remaining bottle of port drank to the long life and ascendancy of our beloved gracious Queen, and pledged our absent relatives and dear absent ones. But the occasion was not a joyous one; unwonted gravity reigned in the place of the usual cheerfulness: and, under the circumstances, this was appropriate and in unison to the inward thoughts of the heart. Thus passed our Christmas day at Kandahar.

On the following morning we paid a visit to the heir-apparent. He appeared in a very good humour, and in better health than usual. During conversation he mentioned having, a couple of days previously, received a copy of the Governor-General's letter to the Amir, informing him of the recapture of Delhi, the imprisonment of the King of Delhi pending his trial for sedition and conspiracy against the State, and the defeat and dispersion of the mutineers. He was curious to know what judgment would be passed upon the prisoner king, and expressed a hope that, though deserving that fate, he would escape the gallows.

From Herat, the Sardar told us, there was no reliable news of a late date; though, for some days past, a rumour had been current in the city that a Russian officer had arrived at Herat in the disguise of a merchant; that Sultan Jan had been attacked by a son of the late Sardar Kohn-Dil Khan, named Sultan 'Ali Khan, and that several fights had already taken place between the troops of the hostile parties.

At this interview, the Sardar informed us that all the arrangements for the horse-race, which had been agreed upon some weeks previously, were now complete, his own horses, as well as those of the Sardar Fattah Mohammad Khan and his brother Jalālu-d-din Khan, having undergone a whole month's training, besides some others belonging to chiefs attached to his court, who had expressed a wish to enter their horses also. The Sardar proposed the morrow for testing the respective merits of the Kandahar horses, and it was accordingly arranged that we should meet on the plain north of the city at noon next day. The ground had already been measured, marked off, and cleared of stones. The course was a circuit of eight miles, and perfectly level.

Shortly before the appointed hour we met the Sardar at the gate of our court, and joining his cavalcade, proceeded together to the race-course, around which we found a great assembly of the *élite* of Kandahar, each with a numerous retinue of attendants in his train.

Four horses only started for the first and great race. Of these, two were the property of the heir-apparent; the others belonged respectively to the Sardars Fattah Mohammad Khan and Jalālu-d-din Khan. The race was a well-contested one, but was easily won, by many lengths, by Dūrdāna, or Pearl-gem, the heir-apparent's favourite horse, who ran the eight miles in exactly twenty minutes. The heir-apparent's other horse was

nowhere. He was ridden by an Afghan youth, who was very conspicuous from his costume: a complete suit of hunting-clothes, cap, coat, and top-boots. This youngster was very proud of his appearance, and was evidently aware that his "get-up" had made an impression on the crowd of spectators. Unfortunately for himself he was thrown from his horse soon after starting, and was brought into the stand in a senseless state, with his new scarlet coat and top-boots torn and besmeared with dust and mud. The heir-apparent was much vexed at the accident: all the time they were trying to rouse the lad to sensibility, by dashing cold water in his face at my suggestion, he was lamenting the damage done to his hunting-suit; the moment the unfortunate boy came to his senses, the Sardar abused him roundly for his carelessness, and promising to deduct the cost of the clothes from his pay, despatched him at once, without inquiry after his welfare, to find the cap he had lost somewhere on the course!

When the heir-apparent had somewhat recovered from his rage, he turned towards us and dilated in the most grandiloquent terms on the merits of his horse Dūrdāna, who had "the heart of a lion, the temper of a dove, the eyes of a gazelle, feet as swift as the wind," &c. &c.; he then described to us the mode in which the horse had been trained for the race. It is a lengthy process, the object of which is to deprive the animal of all superfluous fat by violent and continued sweating, a result produced by excess of warm clothing and a close-kept stable. At the commencement of this treatment, the horse feels the heat of his clothing, and sweating profusely, rapidly loses flesh; but after a few days he becomes accustomed to the heat, and does not perspire so freely. When this is the case, he is daily led out for a walk morning and evening, and on returning to the stable is fed with a pound of

"masāla," or spice. His clothing is then removed, and he is rubbed dry for half an hour, when the heavy clothing is again put on. This masāla consists of sugar, raisins, the fat of the dūmba's (fat-tailed sheep) tail chopped very fine, assafœtida, pepper, salt, &c., in different proportions. The whole of these are mixed together and rubbed into a paste with flour and water, and then the mass is given to the horse in large balls, which he eats with avidity. During the training process the horse is allowed no green food whatever, but is supplied with as much dry chopped straw as he feels inclined to eat, and his supply of water is also limited. Besides the spice-mixture already mentioned, which is given with the object of increasing the wind of the horse, he is allowed eight pounds of barley grain in the course of the twenty-four hours, of which one half is given in the morning and the remainder in the evening. After eight or ten days of this treatment, the horse is daily taken out for a gentle gallop for half an hour or so; and the distance he goes over is gradually increased, till he can gallop his twelve or fifteen miles without apparent inconvenience. After this he is considered fit for racing. When the race is over the training treatment is not stopped suddenly, and the masāla, too, is only gradually diminished, till, after a week or ten days, it is discontinued altogether, and the horse returns to his ordinary food.

At the conclusion of the Sardar's race, our party returned to the citadel, and the crowd of spectators soon after also dispersed to their homes. A few days subsequently, another race came off on the same course. The horses on this occasion (though we did not time them) did not run as well as on the first. There were several races, and for the first and great race some six or seven horses started. The Sardar and his courtiers backed

their favourites with bets, and the scene consequently was a more exciting and lively one than on the former occasion. This time, indeed, a sporting spirit was thoroughly aroused in the spectators, and when we left the course, late in the afternoon, it was covered with horsemen wildly tearing over the ground as hard as they could, urging their horses to their utmost speed by shrill screams and yells.

The Afghans are very fond of horse exercise, and are generally excellent horsemen; but they treat their horses very injudiciously, working them at too early an age and without regard to their powers of endurance. I may here relate an incident in point which occurred on our return journey towards Peshawar, on the march between Ghazni and Swara. On this occasion, shortly after leaving our camp at the first-named place, one of the baggage animals of our Guide escort got loose, and ran off with his pack towards the fortress of Ghazni. The owner of the pony was at the time in attendance on orderly duty upon ourselves, and his groom failing to catch the animal at first, and fearing to get separated from our party if he went after it, let it go its own way, and marched along with the rest of the baggage to the new camping-ground at Swara, on arrival at which place he reported the occurrence. The circumstance was at once mentioned to Sardar Mohammad 'Umr Khan, who, as on the former occasion of our journeying over this road, was this time also appointed to the charge of our party by the Amir. He beckoned one of his irregular horsemen, who had just arrived here from Ghazni with ourselves, and ordered him to go back to Ghazni and fetch the missing "yābū" (baggage-pony) and its load. The man, having heard his orders, wheeled round his horse and started at once on his errand. Late in the evening he returned with the pony and its load, which

he said he found in the city of Ghazni. The distance between Ghazni and Swara is reckoned at fully twenty miles. This man, accordingly, must have ridden his horse sixty miles that day, and the animal, though a sorry and wretched beast to look at, seemed none the worse for the day's work, and kept up with us on our onward marches as usual.

The Afghans, when travelling, rarely move their horses out of a walk (the step of which, however, is quick), and keep up this pace for the whole day with but seldom a halt, and can easily in this way get over their thirty or forty miles a day for several days together. The hardy animals that go through all this work are, in outward appearance, the most ill-favoured, bony, and miserable creatures one could meet with, and look the worse for want of grooming and good fare.

December 31*st*, 1857.—During the last few days we have seen a good deal of the Sardar Fattah Mohammad Khan, Governor of Kilati Ghilzai (son of the late Wazir Mohammad Akbar Khan, who played so conspicuous a part in the Kabul tragedy of 1841–42). Although of a Persian mother, he is in looks a fine specimen of the educated Afghan. He is a well-built and handsome young man, of about twenty-six years of age, and is considered very like his father. He enjoys a great reputation for bravery and determination, and is generally liked by the Afghans as a just and generous ruler.

Being of a cheerful disposition and active habits, Fattah Mohammad delights in field sports, and is very anxious now to learn to shoot birds on the wing. With this object he has of late accompanied us in our morning excursions, but without much appreciable improvement in the handling of his gun, which is a well got up and apparently new English one. In the marshes on either side of the river

Argandāb, we have found very good snipe and duck shooting of late, but the sport entails hard work, and the water is bitterly cold. Fattah Mohammad is utterly hopeless of ever bringing down a snipe; and at an early period of the sport, leaving his own line of march, he generally tacks on to one or other of us, and, greatly to our merriment, unburdens himself of the most quaint curses on the snipe for starting in such a hurry, all the while interlarding his curses with bitter complaints on the horrid discomforts of cold and wet.

Our perseverance in this sport, with all its discomforts, is the marvel of the people, and proved too much for even Fattah Mohammad's determination and endurance; for he early abandoned his resolution of acquiring the art of snipe-shooting, under the plea of suffering from rheumatism, produced, as he said, by wading about in the freezing marshes of the Argandāb after snipe, "the cursed sons of burnt fathers;" adding, "and may their mates be ravished by other birds."

Indeed, I am astonished myself at the impunity with which we wade about up to our knees in icy cold water for hours together, and then ride home some eight or ten miles to a midday breakfast. But, before sitting down to this, by way of checking cold, we are in the habit of first plunging into the tank in our courtyard. The water of this, however, has now become so cold that we cannot stay in it a minute; it is quite as much as one can bear to gain breath on rising at the surface and to hurry out as soon as possible. This was hydropathy with a vengeance, and it certainly kept us in the most robust health. The Sardar and those about us were perfectly amazed at our unaccountable tastes, and declared that it would be death to them were they to attempt such a thing. And in truth it probably would be, for the Afghan is at no time partial to water, as a

cleansing agent at any rate, and in cold weather rigidly avoids its use for such purposes altogether.

This morning all the coin circulating in the city was called in to the Government treasury by the Sardar, as on previous occasions, at a depreciated value. The townspeople are loud in their complaints, but they have no one to listen to their woes.

Here ends 1857 of the Christian era; the most eventful year in the history of the British Empire, and one to be remembered for ages to come—with sorrow on account of the terrible sufferings and martyrdom of hundreds of the noblest of Britain's sons and daughters in India, and, let us hope, with joy in view of the more prosperous era, which these sad events promise to inaugurate.

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With ponderings such as these on the events of the past twelve months, and with crude speculations on the future of the British Empire in India, were our thoughts occupied on the closing day of this year. Though the review of the sad fate of thousands of our countrymen and women was full of painful impressions, we looked forward with confidence to the ultimate re-establishment of British authority; and, whilst deriving consolation from this hope, humbly and thankfully acknowledged the unmerited mercies of an All-wise and Beneficent Providence, by which we had been enabled to weather the fierce storm that so suddenly overwhelmed us with apparent hopelessness of escape, and to look forward with confidence to our restoration to the rule that had so nearly been wrested from us.

CHAPTER IX.

The Sardar and his Officials—Fattah Mohammad Khan—His Curiosity about Europe and America—Asiatic Superstitions—Fabulous Tribes—Terrible Amazons—"Alexander's Wall"—Afghan notion of Astronomy—Dense Vapour—Fall of Snow—A would-be Assassin and Candidate for Paradise—Fruitless Investigation—Interview with the Sardar—Stifling Atmosphere—Intense Cold—The Peshawar Dāk—Gradual Suppression of the Mutiny—Dāk Robbery—Trickery of the Amir—Temperature—Spread of Typhus Fever—Opposite Methods of Curing a Broken Leg—Sufferings of the Patient, and Quarrelling of the Doctors—Dangerous Operation—Ahmad Khan in extremis—His ultimate Recovery and Gratitude—An honest and downright Afghan—His Opinion of the British—"Who can resist the White Devil?"—Another Financial Stroke—Heavy fall of Snow—Snow-balling—Amazement of the Sardar's Troops—Retreat of the Afrīdīs—The Fakir's Oracle—A Seditious Prophecy Verified—Afghan Prophets—Charms and Omens—The "Evil Eye"—Disappearance of the Snow—Typhus in the Residency—Story of an educated Native Doctor—His Death—Embalming a Custom of the Afghans—Spread of Typhus among our Followers and in the City—Its Disappearance—Frightful Sufferings of the Kandahārīs—Measurement of Afghans—Their average Height—Suspicions of the Sardar—Illness of the Sardar and his Recovery—A busy Time—Quarrel over a Proselyte—Excitement among the Hindus—Deputation to the Heir-Apparent—The Sardar's "Itching Palm"—Circumvention of the Mullahs—Their Rage—Abuse of the Mission—Expulsion of the Mullahs—Their Re-entry into the City—Fanaticism let Loose—Tumult—Attack and Flight of the Kazi—Dispersion of the Rioters—Savage Scene—Indecision of the Heir-Apparent—Dangerous Position of the Mission—Night-watch—The Storm Past—Triumph of the Mullahs—Confident bearing of the Sardar—His ultimate Vengeance—Frightful Mortality—Exciting Rumours—Dāk from Peshawar—The Rains—Excellent Sport—Varieties of Game—Sporting among the Afghans—Shooting Boxes—Decoys.

January 11*th*, 1858.—Little worthy of note has occurred during the past eight or ten days. The weather has

been peculiarly bleak and cloudy, and has driven the population to the shelter of their homes, in which they have shut themselves up like moles in their winter retreats. For days past the heir-apparent has not been seen out of the house, where he sits muffled up to the eyes in a brown sheepskin cloak (barrā postīn) of huge dimensions; under the shelter of this he transacts the business of his government in his private audience-hall, the atmosphere of which is rendered insupportably close and impure by charcoal fires and crowds of unwashed and tobacco-puffing Afghans. Two days ago I went over to see the Sardar, but was obliged to cut short my visit and decline the proffered tea and chilam, on account of the foul and suffocating air of the room.

Owing to the inclemency of the weather our usual sport with the gun has proved of late somewhat unproductive and uninteresting, our game having migrated to other localities possessing a more genial climate.

The monotony of the time, however, has been agreeably relieved by frequent and long visits from the Sardar Fattah Mohammad Khan, who seems desirous of cultivating our acquaintance and acquiring some knowledge about England, her politics, national institutions and laws. Fattah Mohammad is an intelligent man for one of his race, although his ideas of Europeans and their country are the most confused and amusing. He particularly interrogated us about "Dunia-i-nan," "The New World" (America), but was fairly nonplussed in his endeavours to form any definite idea of the magnitude and position of its continent, inasmuch as, in accordance with Oriental ideas of the geography of the world, he had been taught from his infancy that the earth was a square superficies, beginning with Farangistan (Europe) on the west, and ending in Chīn (China) towards the east, whilst an unknown sea bounded it on the south,

and a region of vast extent limited it towards the north; which last was full of frightful associations, being the habitation of "Jinn" and "Parī" (ginns and fairies), and the formidable tribes of "Yājūj" and "Mājūj" (Gog and Magog), who were giants of terrible proportions, grotesque figures, and ferocious natures!

Most Oriental nations have a superstitious belief in the future ascendancy to power of these giant and fabulous tribes, and their invasion of Southern Asia in irresistible waves of terrible and blood-thirsty conquerors. The Afghans especially are prone to such superstitious anticipations of the future, and in some of their books I have read accounts descriptive of the various tribes of these fabulous creatures, their modes of life, &c., and the manner of their future irruption into the countries bordering on their prison region. Some of the tribes are described as of vast height, and with ears that reach to the ground, with which they hide their nakedness and shelter their bodies as with raiment. Some are said, Cyclops-like, to possess only one huge fiery eye, fixed in the centre of the forehead, whilst others are said to be of only one sex, the female, who become prolific, always producing female Yājūj and Mājūj, by periodical baths in a fertilizing well of unfathomable depth, &c. All these different tribes are said to live in enmity with each other and the rest of the world, from attacking the nations of which they are at present restrained by an intervening wall of immense height, called "Sad i Sikāndar," "Alexander's wall," from a belief that it was built by that monarch in order to protect the world from the ravages of these savage monsters! These, it is currently believed, will ultimately succeed in breaking through the barrier wall, and, rolling in an uncontrollable tide of destruction over the nations of the earth, will finally be

themselves destroyed by the advent of the Judgment day, and the restoration to power and dominion of the faithful among God's people; of which elect company the Afghans consider themselves the chiefest.

Notwithstanding Fattah Mohammad's professed anxiety to learn something of use from us, he received all we told him with undisguised wonderment, until at length a climax arrived when we informed him that it was an indubitable fact that the earth we inhabited revolved round the sun yearly. This unfortunate assertion quite upset his faith in all our sayings; for, after carefully scanning our features and satisfying himself that we spoke in sober earnest, he insisted on the reverse as the truth, producing in support the evidence of his own sight, which he flattered himself was as keen and true as most men's! It was useless after this attempting to explain matters which to his mind were only bewildering paradoxes, especially as with more candour than courtesy he declared himself a thorough sceptic to our doctrines; which, besides running counter to the incontrovertible word of God as revealed in the Kuran, were plainly opposed to all common sense and reason.

This morning, whilst out for our usual exercise on horseback, we were somewhat puzzled to account for what appeared to us to be smoke issuing from numerous smouldering fires scattered all over the plain country. On inquiry and closer inspection we discovered the true cause of this curious phenomenon. What in the distance we had taken for smoke was the vapour arising in clouds from the shafts of the subterranean aqueducts, called Kāraiz (of which a description has already been given), becoming condensed on emerging into the cold atmosphere. In some sheltered spots this steamy vapour became congealed, and falling as hoar

frost collected in beautiful sparkling fringes of watery crystals all round the orifice of the shafts from which the vapour proceeded.

January 20*th*.—On the 15th instant, after some eight or ten days of bleak, cold, and cloudy weather, snow fell on the plain, but only to the depth of three or four inches. It did not last long, but disappeared in the course of twenty-four hours from the plain; though on the hills it lasted much longer, the lowest even retaining their snow for two or three days. A fall of snow on the plain is considered an unusual occurrence at Kandahar, and the natives in consequence predict a severe and prolonged winter season. And, as will be seen in the sequel, their predictions were verified.

On the 16th instant, about noon, whilst inspecting my horses in the open yard in which the cattle of the Mission were picketed, I was fired at by some miscreant in the Bardurrāni quarter of the city which adjoined and overlooked this space. The bullet whizzed close by my ear, and striking a stone wall some three feet in front of me, fell at my feet a flattened mass of lead. I picked this up, and carrying it to Major Lumsden, related the circumstances. The matter was at once reported to the heir-apparent, and inquiries were set on foot with a view to the discovery of the culprit. In the meantime both the Sardar and General Farāmurz Khan expressed much concern at the untoward occurrence; and, whilst congratulating me on my escape in his wonted manner, the Sardar heaped curses upon the unknown culprit and his female relatives for generations past, present, and future, and promised on discovery to visit the offender with the severest punishment he could devise as a warning to deter others similarly inclined.

For some six or seven days the inquiry appeared to progress favourably, but the result was somewhat un-

satisfactory, for the only solution of the difficulty that could be offered by the Sardar's agents was that the bullet that so nearly struck me must have been fired by a boy who was amusing himself shooting sparrows, as on the day in question he was the only one they could hear of as having fired a matchlock in the Bardurrāni Mahalla. This result of the inquiries made by the Kandahar police, if not ridiculous, was at least unsatisfactory; for, as Major Lumsden remarked, "boys don't usually handle rifles, and when they do they don't waste bullets on sparrows." Under the circumstances of our position, however, the point could not well be pushed further, and I was content to let the matter pass with the endeavours that had been made to discover the would-be candidate for paradise, though, at the same time, I was not a little chagrined at the possibility of being shot for a sparrow—a mode of exit from this world's stage that would indeed have been inglorious anywhere, but especially under the conditions of our present position here.

This morning (20th January) the Mission called on the Sardar. He received us in his usual friendly manner, at the door of his private audience-hall. Coming from our own open and airy quarters we found the atmosphere of this room very oppressive, from the carbonic fumes of charcoal fires, mingled with offensive exhalations from the greasy unwashed persons of a crowd of court attendants, all of whom, like the heir-apparent himself, were wrapped up in cumbrous sheepskin coats.

The Sardar gave us no news, and declared that he had received no intelligence from Kabul for nearly a month. He complained bitterly of the cold, assuring us that the season at Kabul was an unusually severe one; that the cold in the high table-land between Ghazni and Kilati Ghilzai was intense; and that the road beyond the former place was closed to travellers, owing to the depth of snow

that had collected in the Sher-dahān pass. After a short stay with the Sardar we returned to the residency, and were gratified to find that a dāk from Peshawar had just come in. The dates were down to the 23rd ult., and recorded the steady progress of the British against the rebel soldiery, &c. From Kabul we received despatches from the British agent, Nawab Foujdār Khan Bahādur. He comments on the severity of the weather and the sufferings of the poor, which from all accounts appear to be really terrible. He also reports having received two letters from the Amir, with a request that they might be properly re-directed to their respective addresses. These letters, it appears, had been originally addressed to the Khans of Khiva and Kokand by the Governor-General of India, and merely informed them of the success of the British arms before Delhi and the re-establishment of authority and order in the disturbed and revolutionized provinces. They had been carefully packed and enclosed in tin cases, and were thus forwarded onwards from Peshawar to their respective destinations through the Amir. At the second stage from Kabul the Amir's Kāsids were attacked and robbed by a party of highland brigands, who, expecting to find treasure in the tin cases, broke them open, but, on being disappointed, returned them to the Kāsids with volleys of abuse. The dāk runners returned with the open letters to the Amir, who, hearing their story out, sent them to the British Agent, as already mentioned. The natives of our party, on hearing of this through their gossiping friends, were quick in their surmises and suspicions. Perhaps the Amir was not at all curious to know the nature of the Governor-General's correspondence with the Khans of Khiva and Kokand! Certainly the whole affair is eminently characteristic of Afghan trickery and suspicion, and yet so openly, not to say carelessly, arranged as to

leave little doubt as to the part played by the Amir in the proceedings.

January 25*th*.—During the last few mornings the air has been extremely keen and penetrating, and we have found our open quarters somewhat too much ventilated. For several days past the thermometer at eight A.M. has indicated a greater degree of cold than we were prepared to expect, the mercury ranging from the freezing point downwards to 26° Fahr. Towards midday, and for a couple of hours after, the air becomes mild and agreeably cold; and on the 22nd and 23rd instant there were continuous showers of rain.

Some few weeks ago typhus fever made its appearance in the city, and gradually spreading and increasing in virulence ever since, it is now reported to be very rife and fatal in its effects. Hitherto our party in the citadel has escaped the infection, but this happy immunity is not to be expected to last long, inasmuch as the epidemic has broken out with great severity amongst the soldiery quartered all around us. I have proposed a move from the residency into camp outside the city, but the measure is not feasible, as there are no troops available for our guard, the number of effective soldiers being barely sufficient to furnish the different guards stationed around the citadel and gates of the city.

This morning one Ahmad Khan Barakzai, captain of a body of irregular horse attached to the court of the heir-apparent, had his leg broken by a kick from a horse. The accident was of a serious nature, the fractured ends of the bone protruding two or three inches from the wound in their integumentary covering; for the kick took effect on the middle of the shin. My native doctor, Yākūb Khan Khalīl, was sent for by the heir-apparent to set the limb. He went over at once and found the unfortunate patient in great agony from the treatment adopted by the

"jarrāh," or native surgeon, who, with an assistant bone-setter, had had the first handling of the limb. These men had already crammed masses of burnt sugar and powdered ginger, mixed into a paste with the yolks of three or four eggs, into the wound till it could hold no more. This was done with the object of destroying the bad humours which the access of air to the wound must, it was supposed, generate. Yākūb Khan, on receiving his instructions to do his best for the poor man, at once set to work, picked out all this "anti-bad-humour" mixture, washed the injured parts with cold water to check the bleeding that had occurred, and set the limb according to the English fashion. The use of the cold water was considered by the natives as perfectly poisonous, and the worst consequences were prognosticated as its sure results. After a short consultation amongst themselves, it was determined to remove the splints, which were at once handed over to poor Yākūb Khan, with an intimation that there was no need for his coming again. At this Yākūb naturally enough became extremely irate, abused all the Afghans around him as a bigoted and ignorant set of blockheads, and left the room, telling them that they would yet be obliged to bring their patient to my dispensary. His prediction was fulfilled, too, for about eight or nine days afterwards the man was brought to my dispensary, and quietly told me he had come to be cured or to die at my hands! I found him in a very critical state, and greatly reduced by the suppuration from the wound and the irritative fever produced by it; besides these, his age, which was upwards of sixty, was also against him. I told him plainly of his dangerous state, and the folly of having so long delayed his visit to me, but promised to do my best for him, as whilst there was life there was hope. I then proceeded to open the wound by removing the different layers of cloth that

enveloped the limb, and at length came upon a thin, flat, circular cake of unleavened flour, with which powdered turmeric and sweet-oil had been mixed. On removing this a deep, foul, and suppurative hole was exposed to view, from the centre of which protruded the white ends of the broken bone. The wound was washed clean with warm water, and I then sawed away the ends of both bones; during the operation on the first, the broken ends of the other having projected inwards, obliged me for this purpose to enlarge the cavity of the wound. At the conclusion of the operation, which did not occupy more than three or four minutes, the man became faint, and continued in an extremely exhausted condition for several hours, which made me somewhat doubtful as to a favourable issue.

Ultimately, however, he recovered, with a very useful though considerably shortened limb, and when we left Kandahar, on our return towards Peshawar, he hobbled over to the dispensary to bid me farewell, with many expressions of gratitude for the kind treatment he had received, which he vowed he could not have expected from his own father and mother. He was a tough and rough old man, this Ahmad Khan, and had passed a life full of hardships and activity, chequered by scenes of the most bloody barbarity and debauchery. During the first Afghan war he was in the service of the Wazir Akbar Khan, and for some time was placed in charge of the British prisoners. He often inquired after the welfare of several whom he mentioned by name, but from the loss of most of his teeth his pronunciation was so very indistinct that I could recognize none of them but Johnny Trevor, whom he styled "Jānī Trābor," and described as a little boy.

Although but a degree removed from a savage himself, this man always spoke in the highest terms of the British

prisoners, and was loud in his praises of their courage and fortitude under the very trying circumstances of their position. From this man's blunt and straightforward speech, I was enabled to learn the real estimation in which the Afghans held the British, which we could not so easily do from the reserved and guarded conversation of the chiefs we came in contact with. The Afghans esteem the British as a just, brave, and merciful nation, but they considered us as invaders of their country, and, therefore, bound to turn us out as soon as an opportunity occurred. He often told me that had it not been for our state of unpreparedness for the winter at Kabul, they could never have overcome us as they did. For he said, "Who can resist the 'Gora Shaitan?'" or "White Devil"—the Afghan name for the British soldier. He sometimes described to me scenes of which he was an eye-witness, and very probably an actor in them (though he did not state this), and always gave the British soldier full credit for his bravery, which was often foolhardy. He said he had sometimes seen a British soldier go up a snow-covered hill alone, rifle in hand, to shoot an enemy, when, from the benumbed state of his fingers, he had not the power to pull the trigger, and fell an easy victim to those who rushed on him with the chārah. The painful impressions produced by these details were, in a measure, alleviated by the honest praise voluntarily accorded to the foe.

January 27th.—Yesterday the copper currency of the city was again declared of a depreciated value, and called into the Sardar's treasury, as on former occasions. The sale and manufacture of gunpowder was also prohibited, and all private manufactories have been closed and destroyed by the Sardar, who has determined to monopolize this trade himself!

This morning the ground was covered with snow to

the depth of six inches, and it continued to fall without intermission during the whole day. On the following morning there was upwards of a foot on the ground, and to keep ourselves warm we had a pitched battle with snowballs for half an hour or so—ourselves and the troopers of the Guide cavalry against the infantry escort of Guides. As may be imagined, the fun was most exciting, and accompanied by a fearful row that quite alarmed the heir-apparent, whose troops in a few minutes lined the walls of the residency, fully prepared for action, but perfectly stupefied with amazement at the struggle they saw going on! And, indeed, well they might be, for the Afrīdīs of our infantry escort shrieked and yelled their peculiar shrill yell, like demons, whenever they delivered a telling ball They at length ran off for their shields as a means of protection, which was counted a sign of their defeat, and the battle ended. This snow lasted four days, but owing to the excitement the first day's snowballing produced, and through fear that a repetition might confirm the Sardar in the idea that we had taken leave of our senses, the sport was not repeated. The Sardar, indeed, was quite at a loss to know what to think of us. He told us he had heard of the British when at Kabul running about with the swiftness of the wind on the frozen streams as if on dry ground, by means of wonderful shoes that prevented their falling, but he never heard of their fighting each other with snowballs! The troops, at first, thought us surely demented, and assigned our cold baths as the cause.

On the 31st January the snow had entirely disappeared from the plain, but the hills around retained their whiteness for many days later. This fall of snow had been correctly predicted by a Fakīr of the Hazārah race, who, having consulted his oracle (a dried shoulder-blade of a sheep), compared the severity of the season

with that of the Sardar's rule; and foretold that both would disappear from the city simultaneously. For this seditious prophecy the man was seized, imprisoned, and threatened with the gallows if his prediction were verified. That portion of the prophecy relative to the snow having proved true, the populace place implicit confidence in the truth of the rest of the Fakīr's speech, being perfectly satisfied of the justness of his claims to sanctity and veneration; and, it is whispered, they are prepared to rescue the prisoner should the Sardar attempt to carry out his threat.

Shortly after these events, strange to say, the Sardar actually did leave the place, and never again returned to it; as will be seen in the sequel. The Afghans place unbounded faith in their priests and Fakīrs, whose predictions very often certainly do prove true. But they are never of a miraculous nature, though the ignorant may count them as such, nor yet are they infallibly true. When wrong, however, these prophets and seers have a clever knack of accounting for the failure of their predictions, by laying stress on some intercurrent circumstance of a trivial nature, the importance of which they magnify, and declare its occurrence as incompatible with the accomplishment of the predicted event: at the same time, they draw away the minds of the people from the subject of their faulty prophecies by expatiating on the wonderful mercy and benevolence of God, who, in his wisdom, has seen fit to avert the foretold and impending event simply for the welfare of the faithful.

As a nation, the Afghans are extremely superstitious, and have a profound belief in charms and omens. They will, on no account, prosecute an undertaking should any inauspicious sign have been noticed at its commencement; and without the slightest hesitation at once stop short on the appearance of any untoward sign in the

course of the accomplishment of any business commenced under favourable auspices. Before undertaking a journey, they invariably visit some sacred shrine in the neighbourhood of their abodes, and seek a blessing from the saint to whose memory it may be dedicated. In the case of sickness or injury, they are always guided in their use of remedial measures, as regards time, by a consultation of the stars (or what is professed to be such by their priests and seers); and any little whim of the patient, his friends, or his physician, is sufficient to postpone, or even altogether to abandon, the plan of treatment already agreed upon. A raven flying over a sick man's house, or the sound in it of a cat mewing, is accounted a very bad omen. A hare crossing the path of a traveller is reckoned a prognostic of evil: the wayfarer at once returns to the last stage from which he started, and there halts till a more propitious occasion offers. In the same manner, a hare crossing the path in front of an advancing army is looked on as a sure sign of defeat, unless they at once halt or return to their last camp.

The Afghans are very fond of looking into the future, foretelling fates, and predicting all sorts of events by a consultation of the Kuran. This is done by opening the book carelessly at any place, taking the first word commencing each page, and construing the letters according to recognized rules (by which the exact value and signification of each is determined), and this supplies the information that is sought. They firmly believe in the "evil eye," and attribute all sorts of mishaps and ailments to this cause. The "evil eye" of invisible genii and fairies (Jinn wa Parī) is especially dreaded, and considered much more dangerous than the malicious looks of men or animals. By way of guarding against the effects of this "evil eye," almost every individual in

the country, of whatever age or sex, wears a charm of some sort or other, which is supposed to secure its wearer against the dreaded evil. Charms of a blue or white colour are reckoned the most efficacious, and are generally also fastened to the tails and foreheads of horses and cattle whose welfare is a matter of interest or importance.

We ourselves were supposed to be constantly casting the "evil eye" about us; and it was not a little amusing to see the anxiety with which timid mothers snatched away their children into their houses as we rode through the streets of the city or approached any village in our usual daily excursions for air and exercise. I have often noticed people spit on the ground and mutter to themselves as they passed us on the road, and on inquiry was told that they did so with the object of averting the "evil eye."

February 5th.—Since the disappearance of the snow, the air has been mild and balmy, and almost like that of spring; but this morning the sky became obscured by clouds, and in the afternoon there was a severe hailstorm, which was followed by several days of rainy weather, after which, about the 15th instant, the sky appeared clear and "set fair."

On the 2nd instant the typhus fever, which for many weeks has been very rife and fatal in the city and its suburbs, made its appearance among our own party in the residency. The first victim of the disease was my native doctor, Yākūb Khan. This man was an Afghan, of the Khalīl Mahmand tribe, located in the Peshawar valley, and was remarkable as being the first of his race who studied the medical profession on the English system. By education he was a Mullah, or priest, but was singularly free from the bigotry and superstition that, as a rule, characterize this class. He entered the

Guide Corps as an infantry soldier some six or seven years ago, and from his experience as a patient in the regimental hospital, under the care of the late Assistant-Surgeon R. Lyell, (who was at that time in medical charge of the corps,) he was struck by the superiority of the English system of medicine and surgery, and early expressed a desire to study the sciences and arts belonging thereto. Being a well-educated native, and a studious inquirer after knowledge, Dr. Lyell took him in hand, and, in the course of a couple of years, was enabled to procure him an appointment as native doctor to the regiment; Yākūb Khan having passed the prescribed examination in a creditable manner. He was a most useful member of the medical staff of the regiment, and quite gained the confidence and esteem of all in the corps; but especially of the Afrīdīs and Pathans, who, for the most part, spoke no other tongue than their mother Pukhtū, a language seldom acquired by any but the Afghans and Pathans.

He was a tall, handsome man, with strongly-marked Jewish features, and wore a flowing beard; this, besides adding greatly to his personal appearance, gave him a look of intelligence and sagacity, which, combined with his gentle and suave manners and kindness of heart, gained for him the respect of all he came in contact with. As a student of the profession he had selected and studied for the last four or five years, he deserved the greatest credit for his indefatigable zeal and labour. It was from a knowledge of these qualifications that he was selected for the post of native doctor to the Mission.

For several weeks past—indeed, I may say from the time that the epidemic which proved so fatal to himself first made its appearance in the city—Yākūb Khan was daily occupied in visiting and comforting the sick to the utmost of his ability. And it was from this constant

exposure to the contagion, coupled with the fatigue produced by his arduous duties, that he fell a victim to the dreaded disease, which carried him off from the scene of his benevolent labours, after some fifteen or sixteen days of suffering. Poor Yākūb Khan was the first of our party who died; his loss was regretted by all, and his body was embalmed and conveyed (on our return) to the family graveyard, near Peshawar, by some of the Afghans of our escort who were acquainted with Yākūb's family.

I may here diverge from the diary to note that this is a very common practice among the Afghans; who, as a nation, have a very strong attachment to their own inherited land while living, and have no greater desire than that after death their bones should be buried in the tomb of their fathers in the village graveyard.

Embalming amongst the Afghans has consequently been brought to a degree of great perfection. Yākūb's body, after it was embalmed, was kept in a detached house until the departure of the Mission for Peshawar, when it was conveyed along with our baggage, without the slightest indication of its presence amongst us by any disagreeable effects on our nasal organs. Embalmed bodies are constantly being conveyed from one part of Afghanistan to another for interment in the family vault. Sometimes, when expense is an object to be avoided, a few bones only are carried by his friends to the home of the deceased.

Besides poor Yākūb Khan, twenty-three individuals of our Guide escort and camp-followers were prostrated by this fever, and of this number one died. The whole of the dispensary establishment, one after the other, were laid up with it, with a greater or less severity of the symptoms; though, happily, in the majority of cases, the attack

was of a comparatively mild nature. But it was necessary to close the dispensary to the townspeople for a few weeks, for I found the work of attending to the Sardar's soldiery brought to it as much as I could do.

This dreadful epidemic first made its appearance in the city towards the end of December, when a few straggling cases only were reported. But it soon increased in frequency and virulence, and by the end of January the epidemic was at its height, and its contagious character was declared by the rapidity with which it spread from house to house in the city, and from village to village in the vicinity of the city. The typhus character was proved by the extreme asthenia that from the commencement marked the disease, whilst a distinguishing feature of the epidemic was the remarkable persistence of hepatic complication and jaundice throughout its course. During the height of the epidemic, the mortality in the city was really very great, but owing in a great measure to want of proper care, food, &c., and protection from the unusual severity of the weather. For upwards of a month past the deaths from this cause only, in the city of Kandahar, ranged between twelve and fifteen daily, and the number of deaths in the villages around was proportionally great. In one instance an entire household of seven persons was carried off by this dread plague in the course of a few weeks only, in a small village situated on the marshy ground three miles south of the city. The above statements, after careful inquiry, I believe to be quite correct as to the amount of mortality from this epidemic. According to the current reports of the ravages of the pestilence, upwards of a hundred deaths a day were reckoned as the mortality; but this was a manifest exaggeration.

After raging for about six weeks during the coldest part of the winter with the greatest violence, the

epidemic at length gradually changed its character, and, with the improvement of the weather and moderation of the temperature, assumed a milder and less fatal form. It did not, however, entirely disappear till the early part of April, having prevailed more or less for upwards of four months. After the lapse of a few days from the disappearance of this epidemic, bilious remittent fevers became prevalent, as is (we were told) usually the case at this season at Kandahar, and they continued with more or less frequency till our departure from the city.

The sufferings of the poor people during the height of the typhus epidemic were really frightful, for they had none to look after or care for them, and the sufferings of the soldiery quartered round our residency were severe enough to dishearten one. Numbers were brought daily to my dispensary on the backs of their comrades in the most helpless state. Their carriers generally deposited them on the ground as one would a sack of potatoes, and there left them to their fate and the tender mercies of the infidel they despised. Many of these unfortunate wretches died soon after they were brought to me, and others were carried away dead from the door before I had even seen them; the exertion of moving, rough as it was, having proved too much for their exhausted powers of vitality. I was very soon obliged to forbid this influx, and close the dispensary for a few days, even to the soldiery; for, with all my native assistants laid up and several of the Guide escort sick, I found the work too severe, and more than I could cope with, unaided. How we ourselves escaped the disease I cannot understand, and can only attribute the happy immunity to regular daily exercise in the open air of the country, and to constant occupation of mind by amusements such as chess, rifle-shooting, skipping, &c.

Some days subsequent to this date, on the re-opening of the dispensary, I commenced measuring the applicants for relief, with a view to ascertain the medium height of the people; who, as was afterwards proved, from the effects of their long drapery, bore the appearance of an unusually tall race. But before I had measured 200 men, the news reached the heir-apparent's ears, and it was at once concluded that I was measuring recruits for the British Government! The consequence was that for several days afterwards none but the heir-apparent's soldiery were allowed access to the dispensary. The results of my measurements gave the average height of the men submitted to experiment as five feet eight inches. Few were below five feet six inches, and only three men were six feet high: and I met with none above this height.

February 18th.—This morning I was sent for in a hurry to see the heir-apparent, who was reported very ill. I at once went over, and found him assiduously gulping doses of Sharbat-i-bed-mushk, of which he assured me he had already drunk some dozen cupfuls. He was looking very unwell, had a gloomy and frightened expression of countenance, complained of pain in the head, giddiness, and singing in the ears, and told me he anticipated worse symptoms, and was afraid he would die. I cupped him freely at the back of the neck, gave him an active cathartic, prohibited all other remedies, and promised to see him again in the evening; meantime, he was to keep quiet, and eat or drink nothing. In the evening I found him better, applied cold water to his head, and repeated the morning dose. In the course of a couple of days he was apparently well again.

The weather is now very mild and pleasant. Sickness, however, does not decrease, and I have as much work as I can well do, the Sardar's soldiery flocking around my

dispensary at all hours of the day, beseeching me to cure them of their diseases. Most of them are the victims of the prevailing epidemic.

February 22nd.—Some few days ago (on the 16th inst.) a Hindu yôuth, the son of a grain-merchant in the city, was by some means or other induced to repeat the Kalima, or Mohammadan creed, whilst at play with some boys of his own age, of the faith of Islam. He was overheard by a passing Mullah, who at once led him off to the nearest Masjid, or mosque, and informing his confrères of what had occurred, proposed that they should at once make a Mussalman of the lad, and mark him with the outward sign of his adoption into the new faith. The poor boy, partly through dread of the painful operation, and partly through fear of the anger of his parents, set up a dismal howl, and begged to be released. In the meantime the parents had received tidings of their boy's predicament, and with several other Hindus rushed in a body to the mosque, and demanded the restitution of their child. This the Mullahs positively refused to do; a noisy argument, with angry recriminations and abusive epithets, followed; and a crowd of passers-by having collected round the uproarious scene of contention, by their remarks increased the excitement of both parties, who from a contest of words were now verging into a dispute of a more serious nature, when the Muhtassibs, or police, appeared upon the scene, and, dispersing the crowd, carried the boy off to prison till the matter should be referred for settlement to the Kazi.

This incident caused a great commotion amongst the Hindu population of the city, who were quite as jealous of their own religion as the followers of the Prophet were strongly attached to theirs. In the evening the whole fraternity met in a body to consult on the measures to

be adopted for the future protection of their religion and the present release of their kidnapped boy. The result of their deliberations was that they should proceed in a body to the heir-apparent's presence, represent the injustice done to their body politic, crave his protection, and offer a ransom for the release of the imprisoned lad.

At an early hour on the following morning, accordingly, there was a loud wailing and shouting outside the citadel gate—"Farīād! farīād! Sardar Sahib farīād!" After this had continued some time, the Sardar admitted the principal men to his presence in the public audience-hall, and heard out their complaint. The sum of three thousand rupees as ransom was more than the Sardar (whose fingers, like a true Afghan's, were always itching to handle money,) could resist, and he issued secret orders that the imprisoned lad should be set free during the night. On the following morning it was given out by the prison authorities that the Hindu lad had escaped during the night, and had set out for Shikārpūr, or Karachi, with his father, by the Bolan route. The ruse, for the time being, succeeded well, for the Mullahs, though highly incensed at having been foiled in their endeavours to add a convert to the ranks of Islam, contented themselves with cursing the carelessness of the prison authorities, and the obstinacy of the Hindu population in general, but of the fugitives in particular; upon whom, with a characteristic spirit of religious fanaticism and hatred, they invoked every manner of evil and misfortune, whilst dooming their souls to eternal perdition, with hearty curses for their affront to the religion of the Pure Prophet, or "Pāk Paighambar."

A day or two after this, however, it unfortunately got whispered about the city that the heir-apparent was accessory to the escape of the Hindu convert, and had been gained over by the gold of the lad's co-religionists.

The consequence was that the whole Mullah fraternity in the city were in a ferment, abused the Sardar publicly as an infidel and traitor towards the true faith, and threatened to have their revenge for the insult offered to their blessed religion.

At all this the heir-apparent was very uneasy; still he took no measures to check the discontent and turbulent spirit evinced by the Mullahs, until a day or two ago, when, as the Mission was riding through the Chārsū (or central mart, from which the different bazars branched off), the chief Mullah, with several others to back him, stood up, and poured out a volley of the grossest abuse upon us in particular, and all infidels in general, at the same time coupling the name of the heir-apparent with ourselves. Our party passed on without heeding this furious tirade of the angry Mullahs, and took care to return to the residency by a different road. On our return home about noon the circumstance was reported to the heir-apparent. He became very angry; and at once sent a guard into the bazars, had all the book-shops closed, expelled the whole body of Mullahs from the city, and ordered that they should on no account be admitted within the gates for the space of a week. This step, instead of quieting the Mullahs, only acted as fuel to the fire, and incensed them to the utmost degree. Their whole body, with all their disciples (or Tālibu-l-ilm) to the number of some five or six hundred, collected at the Zīārat of Hazrat-jī—a sacred shrine held in great veneration by the people, and situate about half a mile outside the Kabul gate of the city. Here they hoisted the green flag, ranted and raved for hours together in a perfect frenzy of fanaticism, and in the afternoon marched upon the Kabul gate. The guards at once fraternized with their spiritual preceptors, and without hesitation, in defiance of strict orders to the contrary,

gave them an entrance into the city. Once inside the gate, this mob of ruffians lost all control over itself, and amidst cries of "Death to all infidels!" and "Succour for Islam!" surged through the different bazars in noisy and disorderly crowds, seeking somebody or something to vent their fury upon. Presently a cry was raised, "To the Kazi's house!" and off rushed a crowd of ungovernable fanatics to pour out their wrath upon the unfortunate Kazi, who had been the medium through which the Sardar's order expelling the priests from the city was carried into effect. In a few moments the dwelling of the chief magistrate of Kandahar was attacked with sticks and stones, and the doors and windows smashed to ruins. The Kazi himself, on the first approach of danger, took to his heels through a wicket at the back of the house, and left his wives and domestics to the shelter of the Hārām, or women's apartments—a part of the house which, as the name implies, is always held sacred from intrusion, and especially among Afghans above all other Mohammadan nations.

This tumult did not last many minutes before a party of the heir-apparent's body-guard arrived at the scene of confusion, and dispersed the unarmed crowd (for the priesthood themselves never carry or use arms) without further injury than a few broken heads and severe bruises inflicted with the butt-ends of their muskets on the noisiest and nearest of the rabble.

Whilst this tumult was going on in the "Lincoln's Inn" of Kandahar, a more exciting and barbarous scene was being enacted in the Hindu quarter of the city. As bad luck ordained it for them, a large party of Hindus, on this eventful afternoon, were conveying the corpse of a wealthy and respected merchant of their race to the Hindu Sozān (or burning-place for their dead), which is situated only a few hundred yards outside the Shikārpūr

gate of the city. The corpse was being conveyed in funeral procession through the Shikārpūr bazar just as the irruption of discontented and enraged Mullahs spread through the lanes branching off into the city from the entrance by the Kabul gate. Here the Mullahs found a splendid opportunity to wreak their vengeance on the Hindus, who had unwillingly been made the prime cause of all their misfortunes and griefs. With one accord, on view of the Hindu funeral, and with vociferous shouts of "Allah!" and "Islam!" the mob rushed on the solemn procession. The terrified Hindus at once dropped their burden, and fled to their homes through the nearest lanes like so many rabbits frightened into their warren at the approach of the sportsman and his dogs. The deserted corpse was instantly pounced upon by the furious mob, treated with every indignity, spat upon, kicked, dragged through the drains in the main streets of the city, and finally, amid a perfect Babel of curses, thrown upon a dung-heap, where it could hardly be recognized from the mass of offal and refuse it covered.

All these most serious irregularities, combined with the bad state of his own health, very greatly disconcerted the heir-apparent, and quite paralyzed his action in the matter. For, whilst fearing to resort to any sterner measures against the ecclesiastical faction in the city for the restoration of the public tranquillity, on account of the well-known sympathy of the soldiery in favour of their spiritual masters, he took no steps towards effecting a reconciliation with them.

The consequence was, that indescribable confusion prevailed in the city throughout the day, whilst towards nightfall the Mullahs, flushed with the success of their different bands in various parts of the city, made bold to approach the citadel; outside the main gateway of which they congregated, and for some half hour or more created

a fearful din, yelling out curses upon the Sardar and ourselves as "infidels," "dogs," "sons of dogs" and "burnt fathers," &c. &c. The heir-apparent now became really fearful as to how this matter would terminate, and his anxieties on our behalf were in no small measure increased by the report that the mob were calling out and demanding that we should be made over to them to deal with. Added to this, it was discovered late in the evening that the troops, who, since morning, had been posted in a continuous line of double sentries all along the front of the residency, were in communication with the mob, and plainly declared that they would not act against them.

This much we had all along apprehended, and even expected they would have earlier fraternized with the mob; for, as they sat on the wall-top of the residency court, they scowled down on us with silent contempt, and adopted a very impudent and braggadocio demeanour whenever they thought we were watching their movements. This discovery of their disaffection, which was made through some of the men of our own Guide escort sent amongst them for the purpose by Major Lumsden, did not surprise us; and though this guard was promptly relieved by a part of the heir-apparent's own body-guard, on whose fidelity he could rely implicitly from the fact of their being all more or less blood-relations of his own family, our minds were by no means relieved of the distrust that the circumstances of our position had created. We consequently watched the course of events with active vigilance, and at midnight only threw ourselves armed *cap à pied* on our couches for a few minutes' sleep and rest; whilst, at the same time, we were prepared for whatever might be the issue of the deliberations now commenced between the heir-apparent's officials and the leaders of the mob, and which were being conducted

under the surveillance of General Farāmurz Khan, who had received his instructions from the heir-apparent as to the course of action he was to adopt under certain specified contingencies.

Happily, the night passed in quietness, and by morning the crowds around the citadel had dispersed. The storm had blown over, and quiet and order were once again restored in the city. The Mullahs, however, had gained a victory over the heir-apparent, and were proud of it. In the deliberations (jirga) held last night, they insisted that the order for their expulsion from the city and the closing of their shops should be rescinded. And this point, which seemed to be all they really desired, the heir-apparent's officials readily yielded to, from apprehensions of further disturbances following the refusal to do so.

With this settlement of the affair the heir-apparent was glad to be content, though, when confirming the arrangements made by his agents at the jirga, in the presence of the deputation of the priesthood, (who, for this purpose, were admitted into the public audience-hall,) he assumed an air of confidence in his own power which contrasted strangely with his real lack of it. He laid much stress on the severe measures he ought, and was prepared, to enforce, in order to bring the factious priesthood to a proper sense of their duties towards the state, and allegiance towards himself as the head of the government and defender of the faith; his affection for and devotion to which were evinced by his generous and benign treatment of an offending and misled priesthood, who, rightly, should be a guide to the people and a support to the state. With this rebuke he dismissed the deputation, enjoining them, at the same time, to return to their sacred duties, and to maintain quiet and order in their respective quarters.

And thus ended a disturbance that threatened us individually with imminent peril, and well-nigh proved a cause of rupture between the Government we represented and the court to which we were deputed. For, had the course demanded by the priesthood been acceded to, or had the arrangements for settling the untoward disturbance failed, and our party been attacked, there is little if any doubt as to what would have been our fate; and so great an insult to the British Government could hardly have been allowed to pass unnoticed.

Though we had fortunately tided over the crisis that at one time threatened us so seriously (and the success of which is attributable entirely to Major Lumsden's active vigilance, by which he discovered the intended treachery of the Afghan guard in time to have them relieved before their plans for joining the mob were matured), the heir-apparent was still very anxious for our safety, and, during many succeeding days, was apprehensive of plots against our lives. In consequence of this unsettled state of affairs, and the hints of the heir-apparent's officials, we did not for several days venture beyond the limits of the citadel, which now more than ever we viewed in the light of a prison-house; whilst the ravages of the typhus epidemic raging around us were more fully impressed on our notice with anything but cheering effect.

The ringleaders in this disturbance were ultimately visited with the punishment they merited. They were some weeks subsequently summoned to Kabul by the Amir under the promise of preferment and reward, and soon after their arrival at the capital, they one after the other disappeared from this world in a very sudden and suspicious manner. This circumstance did not pass unnoticed by the public of Kandahar, and we were assured

that poison had done its work on these victims of the heir-apparent's vengeance.

February 28th.—During the last eight or ten days the weather has been cold and cloudy, and a good deal of rain has fallen. Sickness in the city is very rife, and the mortality is described as most severe. My dispensary is still closed, owing to the whole of the native establishment being prostrated by the prevailing epidemic. Many of our escort and camp-followers are also laid up, and it is said that more than half the heir-apparent's troops are non-effective through it. Amongst the last, the mortality from my own observation I know to be really frightful; and I see no means of alleviating it, for they have no hospitals, nor the slightest semblance of a medical department; and as my whole time and energies are engaged in caring for the sick of our own party, I can do nothing for them. Their state is really pitiable. Heartless and cruel themselves towards others, they neither receive nor expect compassion in the hour of their trial, and consequently sicken and die like rotten sheep, as the saying is, without a friend to care for or help them.

In the midst of all this distress there is considerable excitement in the city. Another rising of the Mullahs is apprehended, and the public mind is further unsettled by current rumours of the death of the Amir. We have received no dāk from Peshawar for many days. The road at Ghazni is reported as still closed to general travellers, being with difficulty passable by footmen only, and at much risk, owing to the great depth of the snow. At Kilati Ghilzai also the road is described as very dangerous to travellers, being infested by hungry wolves and robbers, of whom the latter seem to inspire most dread.

March 9th.—On the 4th instant our dāk from Peshawar

came in with news down to the 20th January. The Kāsid verified the reports as to the dangers and difficulties of the road from snow-drifts, robbers, and wolves. By this dāk we received no intelligence of importance beyond the particulars of the progress of our arms against the rebels in Central India and Oude.

During the last few days there has been an improvement in the weather, which appears "set fair." The political horizon also looks clearer and more promising for the future, and there is a rumour of the heir-apparent's departure for Kabul ere very long. Latterly, we have received several visits from the Sardars Fattah Mohammad Khan and Sher Mohammad Khan.

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March 19th.—The late rains have converted the plain on the south of the city into more or less of an extensive marsh, and in many spots the water has accumulated into ponds of considerable extent. Here vast numbers of ducks, geese, and other aquatic birds in great variety, daily resort for food. For several days they have afforded us most excellent sport, and, indeed, we are now quite tired of the indiscriminate slaughter. Among those that fell to our guns were many varieties of the duck family. Of these we recognized the sheldrake, the common mallard, the pintail, the widgeon, the whistling duck, the teal, &c., and there were several others, the names of which we did not know, but which are appropriately designated by the natives from some peculiarity of form or plumage. Among these are the "Kāh-kūllī," or "Purple top-knot" duck, which has a rich dark purple plumage marked with a broad white band across the wing and tail feathers; the "Boka gardan," or "Purse-necked" duck, the plumage of which is of a dark reddish colour, inclining to a rich russet brown on the breast; and the "Chīnī Kāz," or "China goose," a curious bird,

larger than ordinary ducks, with a long neck, which, like the body, is white, whilst the wings, tail, and head are of russet colour.

The whistling duck is called "Khūsh-bāng," and the pintail "Sīkh-dum," by the natives.

Besides these there were vast numbers of waterfowl of almost every known species, but of which a few only were at all recognized by us. There were cranes, herons, and storks of different varieties; the spoonbill, curlew, bittern, avocet, and many others of a like class. Amongst the smaller species were the snipe, snippet, sandpiper, &c., the coot, water-rail, and plover, of which last three or four varieties were noticed, besides many others. The Babel of sounds created by these multitudes of the feathered race, or rather the aquatic division of it, was something astonishing, but the ducks seemed to rival the others in garrulity, for the confusion of sounds produced by their constant quacking and whistling quite drowned the distinctness of the cries of the other birds.

In the Kabul highlands and the northern borders of Afghanistan the duck tribe are found in such vast numbers, that their down is an article of trade, and is generally used as a lining for warm winter dresses and quilts, &c. On the lakes and other localities in which these birds abound, the natives adopt a very ingenious plan for their capture. A small hut, covered with reeds and boughs of trees is erected over a water channel, which is led off into the adjacent country from the main body of water on which the ducks are accustomed to congregate. After dark, when the ducks are floating about in the careless security of sleep, the trappers enter the hut, and, opening a sluice-gate that divides off the water of the lake or pond from the canal, strike a light inside and await the arrival of the ducks, which are carried by the newly produced current into the channel over

which the hut is built. They enter one by one through a narrow opening, and are at once seized by the neck and made "hallāl," or "lawful," by having their throats cut. In this manner, it is said, that a couple of men can easily secure from 150 to 200 ducks in a single night.

Duck-shooting is a very favourite sport with the Afghāns. Almost every pond in the neighbourhood of Kandahar is fringed with shooting-boxes—little loopholed mud-huts built on the very edge of the water. Within easy distance of these are placed from ten to twenty decoy ducks—dead ones—whose bodies are stuffed and attached to posts that are fixed into the ground in the middle of the pool, or else the ducks are anchored in their proper positions by stones tied to their feet with pieces of cord that reach to the bottom of the water. These decoys are so like the real creature, that we were more than once quite deceived by them, much to the amusement of our companions. They serve their purpose most admirably, and attract any passing flock of ducks to a certainty. Very often the same flock, after being terribly thinned and scared away by the concealed batteries around, will, time after time, return and settle again in the midst of the decoys, till they are annihilated. Sometimes, however, they are cunning, and we frequently noticed flocks wheeling round and round the decoys for several minutes in noisy consultation, till, having satisfied themselves of the sham, they struck off across the country to some other distant piece of water, amidst a terrible confusion of sounds, of which the term "quacking" conveys but a very inadequate idea.

CHAPTER X.

Letter from Colonel Taylor—Return of Sardar Allahdād Khan—State of Herat—Proposed Departure of the Heir-Apparent—Reported Illness of Dost Mohammad—Nomad Encampments—Immense Flocks of Goats and Sheep—Preparations for the Heir-Apparent's Departure—Unwonted Bustle—Farewell Visit from the Sardar—Conjunction of favourable Omens—A Ruffian Escort—Unfortunate Predictions—Quiet Departure of the Sardar—Mullah Guests on the March—Assumed Piety of the Heir-Apparent—Outwitted Priests—Supposed to have been Poisoned—Character of the Afghan Chief—Afghan Pride—Their Character as a Nation—Prevalence of Sickness at Kandahar—Arrival of Dāks from Peshawar—Another Death in our Escort—News from Herat—Sardar Rahmdīl Khan—A Pilgrim Chieftain—Despatches recalling the Mission—Reasons for not returning by the Bolan Pass—The Paiwār Route—Fattah Mohammad Khan's Banquet—Oriental appreciation of Knives and Forks—European and Oriental Modes of Eating—Shooting Party—Afghan Hospitality—Hunting Feast—Rahmdīl Khan's Garden—Summer-houses—Fountains—Orchards—Want of Artistic Arrangement—Odours of coming Breakfast—Afghan Table—Roast Sheep—Its Accompaniments—Our Bill of Fare—Our Places at Table—Preliminary Ablutions—"Balochi Kabāb"—Afghan Waiters—Thanksgiving—A grateful Chilam—Voracious Attendants—Partridge-shooting—Eve of Ramazān—An anxious City—Prayerful Mullahs—Hypocritical Priests—Suspension of Business—Oriental Lent—Its strict Observance—Indulgence amongst the Higher Classes—The Farangi Hakīm an Advocate of Ramazān—Mohammadan Malingerers—An Apathetic Sardar—Dust-storm—Rumour from Kabul—Its Origin—Feud among the Chieftains—Anxiety of the Amir for its Suppression—Dangers of the Road—An Appeasing Sacrifice—Origin of the Feud and its Termination—Inactivity of Fattah Mohammad—The "Origin of Human Ills," and their Panacea—Practice of Native Physicians—The Cautery—"Controlling the Nāf"—Painful Operation—Muscular Cure for Fever.

March 13th, 1858.—This morning the heir-apparent, accompanied by Sardar Sher Mohammad Khan, paid us

a visit. The former brought with him a despatch he had the day before received from Colonel Taylor, the British Commissioner at Herat. The missive was dated from Herat, the 1st of March, and merely announced the departure of Colonel Taylor and his party towards Teheran, Herat having been cleared of the Persian forces, and Sultan Ahmad Khan been installed in the Government of the province as an independent chief.

A few days subsequently the Sardar Allahdād Khan, who had been despatched on a secret mission by the heir-apparent to Sultan Ahmad Khan at Herat some months ago, returned to Kandahar. He reported that the British Commissioner at Herat had been recalled to Teheran by Mr. Murray, the British Envoy at the Persian Court, and described the affairs of Herat as being still in a very unsettled state, and by no means free from the influence of Persia. Lāsh-jowain, in the Sistān district—a former dependency of the Kandahar government—he reported as still occupied by Persian troops. The whole country he described as overrun with bands of Turkoman and Baloch marauders, who also infested the high-roads and rendered travelling most unsafe. He drew a very sorry picture of the sufferings of the peasantry, of whom hundreds had fled the district, whilst numbers of them had been carried away prisoners by the retiring Persians, and, with them, several families of the Jews settled at Herat.

Allahdād Khan did not report favourably of Sultan Jan (Ahmad Khan), from which we concluded that he had failed in the object of his mission, whatever it might have been, for it was never made public, and, with reference to the severity of his rule, compared him to Kāmrān. In his political bias he declared him to be an

undoubted partisan of the Persians and a decided enemy towards the Amir.

The departure of the heir-apparent for Kabul has been decided; the day is not fixed, but he will leave this shortly, and the preparations for the journey have already been commenced. The object of the heir-apparent's visit to Kabul is not clearly stated. According to some, he is desirous of being in the capital and near the throne to which he has been nominated successor, as his august father is reported very ill and likely to die. Others say, that the object of the journey is to bid in person for the government of Ghazni, which is now in the market, to be knocked down to the highest bidder from amongst the Amir's sons. This last appears the most probable cause of the heir-apparent's departure; for the present ruler of Ghazni, Sardar Sher 'Ali Khan, pays only thirty-two lacs a year to the Kabul government as the rent of the province, and is trying to get the price lowered, as he cannot work the government profitably to himself at such a high rent, whilst it is well known that the heir-apparent has offered to farm it at thirty-five lacs of rupees. But the first opinion also has its claims for correctness, for the Amir's death has long been looked forward to as an event that may occur at any moment; and when it does occur it will be the signal for a struggle for the throne between the different sons of the Amir and rival chiefs of the country, in which those on the spot with most influence will have the best chance of success.

In either case the heir-apparent cannot move from this for several days yet to come, as the road between Ghazni and Kabul is still snow-bound. It is even doubtful if he could reach as far as Ghazni just now, for, according to the latest information, the snow still lies in heavy drifts as far as Mūkkur on this side of Ghazni.

At Kandahar itself, however, the weather for some weeks has been quite mild and spring-like; the fruit-gardens around have been in full blossom for several days past, and the plain country is covered with a green carpet of tender grass and spring herbs—an inviting pasture-ground for the nomad Afghans, who, with their families and flocks, are now daily swarming up from the low plateaux to the south and west of Kandahar, on their gradual march to the hills for the hot season. The number of goats and sheep on the plain of Kandahar at this season is really immense. Many of the flocks are said to number upwards of three thousand sheep each, though, to an unpractised eye, they appear to number much more. It is a curious sight to see the green plain covered with immense flocks of sheep, and dotted all over with the little black tent encampments of the Kochi Afghans, where but a few weeks before was an expanse of dreary waste, without a sign of life on it. A strange feature of the scene is, that with few exceptions all the sheep are of a reddish brown colour, and the goats of a black colour. The latter are few in proportion to the former, and are also less valuable, though they at the same time supply many of the simple wants of the nomad Afghans. Their milk is a principal article of the diet of the nomads, both in the fresh state and preserved as krūt, which, however, as already described in the Introduction, is for the most part prepared from ewes' milk. Their flesh, though commonly eaten, is not esteemed, and is considered far inferior to mutton. From their long hair is woven a strong coarse-textured material, which is used for the roof and walls of the nomad tent, or "khighdī," and for making into sacks for the conveyance of grain, &c. Mixed with camels'-hair and sheep's-wool it is also twisted into ropes, &c. Their skins, which are removed entire after the animal is

slaughtered—the body being withdrawn through a cut extending along the inner side of each thigh and across the root of the tail—are cured and manufactured into water-bags, called "masak," or "mashk," which are in common use in all Oriental countries.

March 26th.—For some days past there has been a great turmoil and confusion in the citadel, owing to the bustle and preparations for the heir-apparent's approaching departure. The air has resounded from morning till night with the loud complaining growls of camels—who protest the more vociferously against each extra portion of their allotted burden as it is fixed on their backs—the neighing of horses, and squeaking of mules as they indulge in a small fight, whilst their grooms are engaged in noisy contest over the loads apportioned for the backs of their respective charges; and above all is heard an indescribable din of human voices, a conglomeration of commands, imprecations, threats, and abusive retorts, all in the highest tone, with remorseless indifference to the delicate sensibilities of the auditory nerves of the dwellers in the neighbourhood.

The result of all this uproarious bustle has been the erection of the Sardar's "pesh khaima," or advanced camp, a little beyond the Zīārat Hazrat-jī, about a mile from the Kabul gate of the city. From the tremendous noise and the number of animals employed, one was led to the conclusion that the Sardar was about to carry away half the city with him; but on viewing the "pesh khaima" we were disappointed to find only some dozen tents, of no great dimensions, and of very shabby appearance.

By the 24th instant the tents and baggage were all carried out of the citadel to the advanced camp. The Sardar was accordingly at leisure for awhile, and came over in the morning to bid us farewell, as on the morrow

he moves into camp preparatory to marching for Kabul. He bid us a tender adieu, with prayers for our future prosperity and welfare, and, with many expressions of good-will towards us before leaving, formally committed our party to the care and attention of the Sardar Fattah Mohammad Khan, whom he brought with himself to the interview for this purpose, having appointed him his Kāīm-makān, or locum tenens.

On the following morning the heir-apparent moved out into his camp, and there rested the day, to allow himself time to see that nothing had been left behind or forgotten. This custom, which usually entails a delay of several days, is always observed by Orientals of rank starting on a journey. In the present instance there was only a delay of one day; but from the moment the Sardar went into camp till he fairly started on his onward journey there was a constant stream of men and animals passing backwards and forwards between the city and the camp night and day, and before he started his camp had swelled to some eight or ten times its original dimensions.

On the morning of the 26th March, everything having been found right and in its proper place, the physicians and priests announced that the auspicious moment for advancing had arrived; the camp was accordingly struck, and the heir-apparent marched from Kandahar at about ten o'clock in the morning, with an escort of about three hundred of the infantry of his body-guard and a cloud of irregular cavalry: the latter the most *irregular* set of ruffians to be met with anywhere; no two of them were armed or dressed alike, and every man of them was a reckless freebooter.

Unfortunately for the Sardar, his doctors of divinity, law, and medicine, were, on this occasion, grievously at fault in their predictions of the happy auspices of the

moment they had fixed for the departure of the camp on their onward journey; for the party had hardly been gone an hour before a tremendous dust-storm swept over the plain, which, till late in the afternoon, enveloped the city and neighbourhood in darkness, whilst the atmosphere, now densely dust-pervaded, proved most oppressive to the lungs, indeed almost stifling.

The heir-apparent left Kandahar, the seat of his rule, in the most unostentatious manner. There was no parade of troops, nor firing of cannon, to announce to the loyal citizens the departure of their honoured and loved ruler! The heir-apparent did not even parade the main streets in regal procession, but with only a few attendants took the direct route from the citadel to the Kabul gate, through the filthy lanes of the Bardurrāni Mahalla! It was currently whispered, however, that there were very good reasons for the Sardar's quiet exit from the seat of his authority and rule. Amongst the mass of citizens there were not a few injured individuals whose revenge was dreaded, and whose fury it was deemed prudent to avoid.

The heir-apparent took with him two or three of the Mullahs who had distinguished themselves for activity in the disturbances which a few weeks ago threatened our safety. At first the wily priests, not having very bright anticipations of their future treatment at Kabul, declined the honour of being the heir-apparent's guests on the march: they advanced urgent reasons for staying where they were, and, besides, they had their flocks to look after, the care of whose souls was committed to their charge, as well as the instruction of the youth of the city in the doctrines of their blessed religion. All their pleadings, however, was of no avail with the heir-apparent, who could not think of undertaking so long a journey without the consolation of knowing that he was

accompanied by pious and good men, from whom he could derive the comforts of religious converse; whilst his prayers, when repeated after such distinguished teachers and ornaments of the church, as they had proved themselves to be, would be sure of a propitious answer! Apart from this ironical panegyric on their virtues and qualities, the heir-apparent promised them increased pay and good appointments when they reached Kabul, if they prayed properly for him and ensured the favour of God on the journey.

The priests after this joined the heir-apparent's camp with as good a grace as they could under the circumstances; their pride, self-conceit, and avarice having out-balanced their dread of foul-play at Kabul, and the ties of their homes at Kandahar. After their departure, dark hints were thrown out as to their fate on arrival at Kabul; whilst the masterly strategy of the heir-apparent in so cleverly entangling them in his toils was applauded in low whispers. Their fate on reaching Kabul has already been alluded to. Beyond their having quietly disappeared, we could obtain no particulars as to their death, further than that they had become the victims of the heir-apparent's revenge, by means of poison.

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Amongst his own people, from whom he fears no retribution, the Afghan chief knows no restraint. Nothing is safe from his lustful cupidity and insatiable clutches. Is it a horse, or youth, or maiden, or supplies of food, &c. for his camp, it is all the same. "The Sardár wants it," and away goes the object of his lust, avarice, or need; the injured owners having no remedy but in patient submission to their fate.

This is no exaggerated picture. Indeed, were it not for their love of country, wild independence, and national pride, nothing would keep the Afghans together as a nation.

They know this and lament it, and yet pride themselves on their independent and anarchical mode of life; boasting that were they otherwise, and a united nation, they would be the conquerors of the world. To the careless observer it would appear that any foreign power entering the country and assuming the reins of government would be hailed with delight by the mass of the people, if it ruled them with stern though true justice, on liberal principles; but there is little doubt that the very reverse would be the case. The Afghan hates control, and would much rather suffer wrongs at the hands of those stronger than himself, with the hope of some day exercising the same power over those who are weaker, than submit to any code of laws that deprived him of this power.

The discussion of this subject, however, is not the object of these pages; let us therefore return to the journal.

April 6th.—The weather during the past week has been cool and cloudy, and some slight showers of rain have fallen. The spring is now advanced, the crops are well forward, and promise an early and abundant harvest. There is a good deal of sickness in the city, which is not yet rid of the typhus epidemic: several of our escort and camp-followers are still laid up with it. Relapses are of frequent occurrence, and, as far as I am able to judge, terminate fatally. One of our Guide escort is now seriously ill, and I have no hopes of his recovery. The epidemic seems to have acquired fresh virulence. It is to be hoped it will not remain amongst us much longer.

April 10th.—On the 6th instant we received dāks from Peshawar, preparing us for the recall of the Mission. The date of departure and route are left to the discretion of Major Lumsden.

Hassan, sipahi of the Guide escort, died this morning of typhus fever. The disease, on the whole, seems to be

disappearing, as I hear of but few new cases during the last four or five days.

News-letters from Herat report that Sultan Ahmad Khan is now firmly established in the government of the province.

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We hear from Fattah Mohammad Khan—who, by the way, is greatly put out of equanimity by the intelligence, being fearful of a disturbance in the city—that Sardar Rahmdīl Khan, the former chief of Kandahar, who since his deposition has resided at Kabul under the surveillance of the Amir, has obtained six months' leave of absence for the purpose of visiting the Kandahar district for the benefit of his health, which is in a very bad state from a disease of the skin, described as of long standing and a very loathsome nature. The heir-apparent, it is also said, has received orders from the Amir to retrace his steps to Kandahar, in order to watch the movements of Rahmdīl Khan.

Some days subsequently this chief did come into the district, but he made no stay. He did not even come near the city in which only a few years ago he wielded uncontrolled authority, but, making a détour, passed it at a distance on his way towards Teheran, whence, it is given out, he purposes making a pilgrimage to Mecca.

His presence in the district, however, produced a good deal of anxiety in the minds of those entrusted with the safety of the province, and unusual vigilance was exercised in guarding the entrance gates and watching over the peace of the city for several days previous to his arrival, and, indeed, until he had fairly passed through; for it was the general impression in the citadel that a rising of the city people might take place in favour of their old chief, were he to enter the city or encamp close outside it.

It appears to be a natural characteristic of the Afghans to hate and abuse a ruler as long as he is in power, to greet his successor with joy, and then to bemoan the loss of the first ruler, and pray for his speedy return to power in place of him by whom he was succeeded.

Fortunately, and much to the satisfaction of those who feared that he would endeavour to raise his former adherents and make an attempt to regain the city, the old chief—for he is said to be much aged of late years and to be quite incapable of active exertion—passed on, on his way towards Herat and Teheran, without even seeing the seat of his former independent rule and power.

On the 9th instant we received further despatches recalling the Mission to Peshawar, as soon as the preparations for the march were completed. The Amir, at the same time, was advised of our approaching departure, and he at once wrote to the heir-apparent on the subject. The heir-apparent received the letter on his way towards Kabul, and forwarded it on to Fattah Mohammad Khan, at Kandahar, advising him at the same time that the Mission should return to India *viâ* the Bolan pass, as being the shortest and safest route; whereas the road over the Paiwār pass and through Kurram was beset with dangers, owing to the hostility of the tribes inhabiting the hills; who were, moreover, now smarting under the punishment they had but lately received on account of their insulting conduct towards the Mission on its passage through their territories.

The Amir, however, seemed to divine that we should decide to return by the route we came, and even before the question was at all settled, commenced collecting the supplies for our camp at the different stages on the road by Ghazni and Paiwār. There were several reasons why we should not proceed by the Bolan pass and Sind, as

long as we had the option of another route. In the first place, though it is the shortest road from this place to the British frontier, it is nearly twice as long to Peshawar, which is our destination, and to which the direct route is across the Paiwār pass. Further, the march through Sind would have been in the hottest and most unhealthy season of the year. Besides, we should have experienced no small difficulty in obtaining supplies for our camp on at least half of this route, one portion of which lies in the now disturbed and revolutionized territory of the Khan of Kilati Nasīr, whilst the rest is less under the control of the Amir than the districts nearer to his capital.

By the Paiwār route, on the other hand, we at once reach Peshawar, and, excepting over a small tract in the vicinity of the Paiwār pass itself, should experience no difficulty in procuring supplies; whilst, should the tribes be hostile and oppose our progress, aid was close at hand, either from Kabul, Ghazni, or Kurram.

A couple of days after the receipt of the above pleasing intelligence, the Sardar Fattah Mohammad Khan invited us to a banquet in the private audience-hall of the citadel. The arrangements were much the same as on the occasion of our dining with the heir-apparent, of which a description has already been given. The Sardar and two or three others sat at table with us, whilst some dozen or more of the court officials were squatted on the floor all round the room. On the whole, they conducted themselves with propriety, and beyond an occasional exclamation of surprise at the manner in which we handled our knives and forks, which every now and then interrupted the general conversation, and by drawing the attention of all around towards us somewhat disturbed the even tenor of our minds, and checked our good intentions of doing justice to the excellent fare before

us, nothing occurred to excite our displeasure or to mar the quiet and harmony of the entertainment.

On the removal of the table-cloth, some of the Khans, who during the meal had been intently watching the manipulations by which we detached morsels of food from the mass with knife and fork, entered into a discussion on the respective methods of the European and Oriental modes of eating. The conversation was animated and amusing, and many had the candour to confess that the former, when once acquired, was certainly the most cleanly and elegant mode, as by it neither the hands nor clothes were soiled, whilst at the same time unsightly grimaces in mouthing handfuls of food were avoided. Others, on the contrary, gave the preference to their own method of eating with the fingers, as being less troublesome and expensive, and devoid of the risks attending the European method, which required long practice to escape the dangers of cutting or transfixing their tongues and cheeks by the unaccustomed use of awkward and dangerous instruments. Perhaps they were right, for the clumsiness of Orientals in the use of the knife and fork is ridiculous to behold: they are more awkward in the handling of these ensigns of civilization than a European child learning for the first time how to use them.

Before taking our leave for the night Fattah Mohammad Khan arranged a shooting party for the early morning, to beat over the cornfields around the city walls, which were now swarming with quail, and proposed that on the conclusion of the sport we should join his breakfast party in the garden of the Sardar Rahmdil Khan, where he promised we should have an illustration of the Afghan style of feeding.

The invitations for both were accepted, and accordingly daylight found our party, gun in hand, on the quail

ground, where shortly afterwards we were joined by Fattah Mohammad and his suite. Our dispositions were soon arranged, and by sunrise we commenced beating the fields outside the Kabul gate of the city. Gradually working our way round the southern walls, we at length struck off towards Rahmdīl Khan's garden, where we arrived at about ten o'clock. Here we found a large assemblage of guests awaiting our arrival in a tastefully decorated "bārādarri," or summer-house, the upper balconies of which overlooked a piece of ornamental water that seemed to extend nearly the whole length of the garden, and terminate below another bārādarri at the other end. We had hardly commenced examining the fairy-land scene before us when our attention was drawn off to the noisy activity of a small army of cooks, who were busy under an adjoining clump of mulberry-trees preparing the various dishes that were soon to regale us, and the savoury odours from which vied with those from the flower-stocked parterres that in one continuous strip of fringe bordered on either side of the tank already referred to, whilst both combined to perfume the air with most grateful and appetizing effect on the olfactories—warning of the good things that were coming.

Whilst breakfast was being prepared, we seated ourselves on divans in an open balcony that overlooked the greater extent of the garden, and faced another but smaller summer-house near its opposite end. The garden itself is a walled enclosure of perhaps six or eight acres in extent, and of an oblong shape. Near the centre of the distant sides stand the two summer-houses. Each is a tastefully-devised but gaudily-painted building, consisting of two stories; the lower is occupied by stabling and servants' houses, whilst the upper contains a principal central room that opens on to the balcony, on each side of which are the projecting windows

of the side rooms; the walls of these rooms are decorated with flowers, arabesque-patterns of mosaic, and figures, principally, however, of dancing girls and boys.

Along the centre of the garden, and extending from one summer-house to the other, is a shallow masonry reservoir full of water; it is so arranged that at intervals of fifty or sixty yards, or more, the reservoir rises in a step of four or five feet, producing a small cascade by the falling of the water from the one to the other below it. On the sides of these reservoirs are series of fountains, the perforated tubes of which indicated the variety of elegant patterns in which they were arranged. Beyond the fountains and the border of the reservoirs the ground was laid out in one long continuous strip of flower-beds on either side, which at this time were in full bloom, and from the variety of their bouquets and hues imparted to the scene a most charming appearance and delightful fragrance. The fountain-tubes were, unfortunately, greatly out of repair from long neglect, "or," as Fattah Mohammad said, "he would have made them play, for their not working was the only thing that detracted from the resemblance of this garden to 'Bihisht,' or "Paradise.'" On either side, and beyond the flower-beds, were straight gravelled paths, some four feet or more wide. Each extended the whole length of the garden from one summer-house to the other, and, like the reservoirs, &c., rose in terraces, by a few steps at a time, at intervals of fifty or sixty yards. These walks were flanked on the outer side by single rows of stately cypress and white poplar trees, which formed a boundary wall, as it were, to the ornamental portion of the garden, for the rest of the space beyond them was laid out in vineyards, orchards, and cornfields. The orchards were composed mostly of the apricot tree; but there were also the plum, cherry, quince, mulberry, fig, and other fruit-

trees. Notwithstanding the delights of this garden in its fresh and fragrant youth of spring, there was great room for improvement in that portion of it allotted to the pleasure and ornamental grounds. On this part the artist's labour was certainly very deficient, for there was a painful absence of variety or taste in the disposition and arrangements of the different terraces.

Looking from the balcony of the large summer-house to the one at the opposite end of the garden, the intermediate space was occupied by a series of rigid straight lines. In the centre, lay a narrow and long sheet of water, which stretched away in low terraces to the other end of the garden, where it seemed to end in a point under the opposite summer-house. On either side of this was a band of variegated flower-beds, then a plain path, and finally a single row of tall slim poplar and cypress trees that ranged after each other in alternate succession. Beyond these the space was one confused mass of foliage. The little cascades in the centre of the prospect, produced by the water falling from one terrace to the next below it, were the only exceptions to the otherwise stiff and monotonous appearance of the garden.

Our disappointment in the artistic arrangement of the garden, however, was soon dispelled, ere we had time to consider how its faults might be improved, by the excellence of the food we presently were invited to share with the large party of guests Fattah Mohammad had collected around his festive board.

We had not been long enjoying the prospect from the balcony and the perfumed zephyrs that floated past from the flowers below us, before breakfast (of which, by the way, we had sundry grateful sniffs as the odours of the various appetizing dishes were wafted by the breeze across our position) was announced to be ready. On turning

round, we found the "nosh-i-jān" laid out on a long sheet of thin leather spread on the floor along the centre of the room. Over this leather sheet (prepared, we were told, by a peculiar method of tanning in Bulgaria, and hence called "charm i Būlgār"), which itself had a very agreeable perfume, was spread an English damask table-cloth, with the apparent object of saving the precious leather from the indignities and disfigurements incidental to an Afghan's table-cloth. For ourselves, we should have by far preferred the absence of this semblance of English civilization to its presence, in the condition at least in which it attracted our notice. Once on a time, or when fresh from the washerman's hands—if the Afghans ever do treat their table-cloths with a dose of the washing-tub—this cloth, it is presumed, gloried in a snow-white and spotless surface of purity. On the present occasion, however, its dust-begrimed, dirty-foot-impressed, greasy-fingered, spotted and stained surface gave ample evidence of its long-continued service and utter guilelessness of the restorative effects of soap and water.

On this expanse of greasy, stained, and dirty white damask, were deposited in haphazard confusion, the various dishes of our repast, between which one or two bare-footed attendants moved about, in order to place the dishes in some convenient position near the edge of the cloth; all along the border of it they placed, at regular intervals of three feet or so, a couple of flat cakes of leavened bread, termed "nān:" of these, one was to serve as plate, and the other as bread. In the centre of the table, and "the dish" of the viands and other comestibles, was deposited an entire roast sheep, cooked after the Baloch fashion. It more than filled a huge platter of copper, which bore some resemblance in shape to a large-sized tea-tray. Its surface was tinned

and covered all over with ornamental designs and extracts from the Kuran carved on it. These last, we were told, were appropriate sentences from the Holy Book, and they were meant to remind the eater, that whilst enjoying the blessings and gratifications of food, he should never fail in his thanksgivings to the Provider of the same. This great dish of Brobdingnag proportions, which consisted of a flayed and eviscerated sheep roasted whole, was styled "Balochi kabāb." The flesh, previous to roasting, had been scored in every direction, and soaked with a rich and piquant sauce, of which vinegar, sugar, raisins and almonds, formed the main constituents. On either side of this centre dish were huge platters of palāo, both "dry" and "moist;" that is, soaking with moderate (for an Afghan) and with excessive quantities of melted butter, and a kid or two, roasted whole and stuffed with an enticing mixture of rice, preserved apricots, almonds, raisins, pistachios, sugar, &c. Scattered about between these were "kormāh," "koko," and other dishes, the meat of which, and the eggs (for of such is the last-named composed), were deluged in a greasy yellow sauce of melted butter, turmeric, fried pulse and lentils, and toasted onion chippings: there were, besides, saucers full of pickles, both sour and sweet, and made after various receipts. At short intervals, placed on the table-cloth, were small heaps of salt, from which those within reach helped themselves to a pinch as required.

This was our "bill of fare," or, rather, something like it. All being ready for the onslaught, we took our respective places. Sardar Fattah Mohammad seated himself, tailor-fashion, in front of the Balochi kabāb, and invited us to follow his example. Major Lumsden took the place on his right, and Lieutenant Lumsden and myself found seats on his left. The rest of the Sardars and Khans composing the party seated themselves accord-

ing to rank round the remainder of the festive board. All being seated, three or four attendants, each with a basin and ewer of water, went the round, and we all washed our hands and faces *à la mode;* but, when too late, discovered that we had no napkins, and perforce did without, though at the sacrifice of comfort. This preliminary ablution over, Fattah Mohammad leant forward, and with a sonorous "Bismillāh!" tore off a great shred from the heap of flesh before him, and placing it on Major Lumsden's nān, begged, in the most dignified and suave manner, that he would "set the feast" ("shumā bismillāh kuned"), and then helped each of us. At this signal, the rest of the company helped themselves, and set to work in real earnest. We tasted of most of the dishes, and found all very good, but the Balochi kabāb excelled. Verily, if such is the usual fare of the wild Balochi, he is well off, and whatever he may be in other respects he is certainly not a bad gastronomist.

The meal was soon despatched: so intent were all on the work before them that there was but little opportunity for conversation; and but two incidents occurred to disturb the even course of our grateful occupation; though, from the little heed paid to the accidents by the rest of the company, we concluded that they were not of unusual occurrence, and attributed our notice of them to fastidiousness. One of the table attendants, whilst stooping to pick up a platter of palāo from the centre of the table-cloth, dropped the tails of his kaftān into a dish of kormāh behind him, and the drippings from these left a yellow spotted trail behind him. Another man at one end of the table accidentally put his toe on the edge of a dish of pickles, emptying the contents on to the table-cloth. Both proved trivial occurrences, and excited no remark; they accounted, however, for the sorry state of the table-cloth. On this

occasion, following the example of our host and his other guests, we manipulated our food with nature's helps, and at the conclusion of the feast were glad to avail ourselves of the services of the basin and ewer bearers, albeit we knew there were no table-napkins. During this process the usual ceremony of thanksgiving was enacted in the same disgusting manner as described in a previous chapter: paroxysmal Alhamdu-l-illāhs and sonorous belches were hawked up together for several minutes; each man following his neighbour in this beastly style of expressing his gratification at having gorged himself; whilst in the intervals they stroked their beards, and reverentially in look and gesture, muttered out disconnected "shukurs." Fortunately, this painful scene only lasted a few minutes, before we rose and proceeded to the balcony, there to enjoy a chilām and a few minutes' rest. In the balcony, I was glad to find a seat on one of the divans, for the constrained and unaccustomed posture I had maintained during the last hour had quite benumbed my legs, which felt paralyzed and almost unable to support me in the erect position; though, after some half hour's good stretching, they recovered their wonted powers.

We had hardly left the table, before some dozen or more attendants pounced on the remnants of the feast, and, hurrying off to the shade of the adjoining trees, at once fell to work in parties of three or four, with their friends and the soldiers of our escort, and, with the appetites and voracity of hungry vultures, demolished in a few minutes every vestige of what was consumeable.

After an hour's rest in the balcony, we rose to return home to the residency; but first going over the garden, we beat up the vineyards for black partridges, whose loud calls drew our attention upon them, and before quitting it to mount our horses, we had succeeded in

bringing down some dozen brace or more. Altogether we enjoyed the day very well, and did not reach the residency till the afternoon was far advanced.

April 16th.—Last evening a couple of guns discharged from the artillery lines in front of the citadel announced to the expectant population of Kandahar that the new moon had been seen, and that on the morrow would commence the fast of Ramazān. For some hours before this announcement the whole city was astir, and the devout Kandahārīs were seen in groups collected on the house-tops, at the street corners, and on the plain outside the city, eagerly scanning the firmament for the first glimpse of the new moon. As soon as it was seen, the devout amongst the laity (and in a country like Afghanistan, where the observance of religion is enforced more strictly than the laws of the country, the whole adult population seem inspired with an eager spirit of devotion, to judge from their outward bearing,) hurried off to their homes, and having performed the usual prayers and expressed their intention of keeping the fast on the morrow, spent the night in festivity, with music and other entertainments. The priesthood, on the other hand, with dignified assurance of their importance and saintly character, betook themselves to their respective mosques, where they were followed by their disciples; who, at this season, are always animated by an excess of religious zeal, and continually gabble over their prayers with extreme energy and vociferation, but without the semblance of true piety and devotion. On arrival at the mosques, these zealots made the air resound again with their solemn and stentorian calls to prayer. There was then a lull, during which the frequenters of the mosques were occupied for a time in quiet devotion, previous to retiring to rest for the night and preparing themselves for the privations of the morrow.

During this month of Ramazān almost all business is at a stand-still, whilst those who are forced to continue working pursue their daily avocations with very languid energy. With the mass of the people the time passes very heavily, producing a somnolent tendency that is indulged in more or less generally; often to the injury of the midday prayers, which in consequence escape their wonted repetitions. The fast, however, is very strictly observed, the very devout being ever on the watch to avoid an inadvertent deglutition, lest with it they should swallow a drop of saliva. The observance of this fast is considered most important, and incumbent on all true believers who are not prevented from keeping it by circumstances over which they have no control. With those who have any reason to expect that they will not be able to go through the whole period of fasting, either from sickness or the nature of the occupation they may at the time be engaged in, it is the custom to decide on the previous night whether the morrow shall be a day of fasting or not. In the former case the day is said to be one of "roza," in the latter of "koza." When once it has been decided to keep the day as roza, nothing will deter the Afghan from its strict observance; even the necessity of deciding for the koza is considered as a misfortune, and the hapless victim of unforeseen and uncontrollable circumstances is obliged to make up the full number of days of fasting at some other period, as it may suit his convenience.

Daily during Ramazān, at early dawn, the faithful are called to their devotions by the sonorous "āzān" of the Muāzin. The "call" itself, when properly delivered or chaunted, as is usually the case, has a very solemn and impressing effect, and is really delightful to hear. But on the present occasion, when some seventy or eighty strong-lunged Mullahs were all at the same

time shouting out their āzāns from different quarters of the city, in separate metres and different pitch of voice, without concert amongst themselves, the result was anything but agreeable; being simply an indescribable uproar of voices, all repeating the same thing in different keys and tones. It reminded us, although in an exaggerated form, of the confusion of sounds heard in Afghan villages at the dawn of day, when all the roosters in the place crow out their matins in concert, as if with the express object of drowning the "Mullāh bāng," which at this hour also the aged and perhaps only village priest, with shaky and prolonged expression, strives to make audible to the sleeping community he prides himself in presiding over.

Before the fast has continued many days, the evening gun which announces the disappearance of the sun below the horizon, is listened for with the greatest impatience and anxiety; and ere its boom has died away in the distance, the famished followers of Islam have already the pipe-stem in their mouths, or the bowl of water at their lips.

To those addicted to smoking—and there are few amongst the Afghans who are not—the strict observance of this religious ordinance is a most trying ordeal, and the devotion with which they adhere to its minutest particulars is a powerful test of their religious veneration in the cause of Islam.

By the lower and middle classes the fast is observed most rigidly, and the minutest of its rigorous requirements enforced with the most scrupulous attention. Should one inadvertently swallow a particle of saliva, or, whilst performing the "wazu" (or the ablution previous to prayer), should a drop of water accidentally find its way within the lips, the next quarter of an hour is spent in devout exclamations of "Taubāh! taubāh! Astagh-

fir, Ullāh!" "Repentance! Repentance! Pardon, O God!"

The well-to-do and those in authority are less scrupulous in their observance of the Ramazān; though outwardly, to be sure, they pretend an extravagant solicitude for the welfare of their blessed religion, and affect in public a strict observance of all its ordinances. But in the privacy of their own homes they trouble themselves little about religious matters; and, besides neglecting to keep the fast on the most frivolous pretences, omit to repeat the proper prayers. During this season I was several times applied to by various chiefs and other court officials to prescribe for them; but soon discovering that their only object was to quote an authority for not keeping the fast, I gave out that abstinence was the very best of physic in their cases, and to all applicants recommended a rigid observance of the fast as their best remedy.

In a few instances I succeeded in shaming the malingerers into a due observance of the Ramazān, but the majority held out that they were really indisposed. One would have a headache, another fever, and so on; but in no case did these ailments prevent the patients smoking, sipping tea or sharbat, and playing chess, or otherwise recreating themselves, whilst their fellows were faint and thirsty. As a rule, the fast was only properly observed by the poor and uneducated, and these were in a great measure kept to it by the moral influence of the priesthood; for whom in truth they entertain a lively respect and superstitious fear.

The Sardar Fattah Mohammad Khan greatly scandalized his religion by altogether ignoring the fast in private, whilst in public he excused himself for infringing its ordinances on the plea of ill-health: a sign of religious apathy, at which the Mullah fraternity were sorely vexed,

and only found consolation in lamenting and preaching at the careless indifference of the chiefs of the land to the vital interests of the only pure religion, which it was their privilege to profess and duty to observe.

April 24th.—In the night a furious dust-storm swept over the city. The wind was very cold, and blew with great vehemence for a couple of hours, after which it suddenly subsided, and the air became unusually still and calm. No rain followed the storm, though, from the coldness of the wind and its continued force, we were prepared to expect a shower.

There is some excitement in the city to-day, owing to a rumour that civil war has broken out at Kabul, and that a regiment is to proceed there from this, with the least possible delay, at the requisition of the Amir.

From subsequent information, it appears that the origin of this rumour is referable to the fact of an old standing blood-feud between some of the Kabul chieftains having broken out into fresh activity; forcing the belligerent parties to the shelter of their respective village forts, as much for safety as for the better prosecution of their mutual reprisals, &c. The parties at issue are near relations of the Amir; and their families collectively, together with their respective adherents, number, it is said, between five and six hundred individuals, of whom a third at least are capable of bearing arms. The Amir is very anxious to maintain the public peace without a resort to force, and is using his best endeavours to bring about a reconciliation. In the meantime, the neighbourhood of Kabul is described as very unsafe for travellers, owing to the armed bands of the disputing chiefs holding the roads in the vicinity of their respective posts. As is usually the case on the outbreak of such feuds, some five or six or more individuals on either side

will be killed; after which the belligerents will consider that their injured honour has been satisfied by the sacrifice, and, for a time, active hostilities will cease: only, however, to be revived on some future occasion, when the most trivial occurrence will prove sufficient to excite a breach of the peace by one or other of the hostile parties.

These feuds and emeutes are of daily occurrence in Afghanistan, and take place amongst all classes of the community. Indeed, the aptness of the Afghans for such quarrels, and their fondness for settling real or imaginary wrongs with their own hands and after the promptings of their own evil passions, may be considered a trait of their national character.

Their anger or revenge once aroused, knows no bounds short of the death of the unlucky individual who may have been the cause of it: mercy they know not, and forgiveness is out of the pale of possibility. The necessity of seeking revenge is instilled into them from their mothers' arms; and when of an age to do so, they patiently and perseveringly hunt up their enemies with almost religious ardour, often travelling from place to place for months and years, with the sole view of taking their adversaries unawares.

In the instance above alluded to, we subsequently learned that the feud, which was of some years' standing, had been revived in all its fury by a most trifling circumstance; a member of one party having accidentally jostled a man of the rival party in the crowded streets of the Chārsū or principal market in Kabul. The assumed insult was at once resented by a volley of abuse directed at the offender and his female relatives, and insulting expressions towards the family in whose service he was enlisted as soldier and domestic.

This drew forth a sharp retort. Both parties very

soon lost control over their tempers, and simultaneously resorted to their arms, with the result of more or less serious wounds on both sides, before the crowd of spectators and passers-by had time to interfere and separate them. The matter was at once taken up by the families of the original disputants and their respective masters, who espoused the cause of their own servants; it thus very soon spread from a private quarrel to one involving several families, and became a matter of public interest. The feud lasted several weeks before the injured honour of the combatants was in any way satisfied; and in the interval some dozen individuals, so it is said, had been either killed or severely wounded.

May 2nd.—During the last eight or ten days the weather has been rapidly getting very hot and sultry. This morning, however, the sky is clouded, and cool winds from the north have prevailed: appearances that we considered prognostics of rain. But the natives prophesied, and rightly too, speedy return of the sun, and of fine weather; for after a day or two the clouds disappeared, the sun shone out with increased fervour, and the atmosphere soon became obscured by a dense haze: a sure sign of the near approach of the hot weather.

For the last week or more, Sardar Fattah Mohammad Khan, who has been warned to have everything in readiness for the departure of the Mission at a moment's notice, has been constantly over at the residency. He feigns to exercise the greatest possible activity in forwarding the preparations for our march towards Peshawar, and talks of nothing else; but, nevertheless, one can easily see from his manner, as well as from the scanty fruits of his pretended labour, that he is by no means anxious for our speedy departure. Indeed, unless he is acting up to instructions received from Kabul, it is not

easy otherwise to account for his actual inactivity or the unsatisfactory results of his pretended endeavours; for, up to the present time, though he has had fully a week's notice, he has not succeeded in securing a single camel or yābū for the baggage of some of our escort and camp-followers. It is now settled, however, that the Mission is to march from Kandahar on the 15th instant, and the Sardar has been informed, in pretty fair terms, that the necessary baggage animals and supplies, &c. must be ready by that date, and that since ample time is allowed him there will be no excuse for further delay on his part. But, as will be seen presently, this warning was but little heeded.

A few days ago, just previous to the closing of my dispensary, I witnessed a curious instance of Afghan medical practice at the hands of a Kandahar Hakīm, of which class a couple of aspirants used to attend regularly at the dispensary in the hope of learning something of the mysteries of the European systems of medicine and surgery.

I must here premise that ever since the establishment of the Kandahar dispensary, I had had a great number of most intractable cases of aggravated dyspepsia, with which I hardly knew what to do. The patients named the ailment "nāf be jai" (navel out of place), probably from a sensation of sinking at the epigastrium produced by the least exertion, which, together with general debility and languor, were the most prominent symptoms of the disease. At first, I was not a little puzzled to understand the true nature of the patient's complaint. For one, on being questioned as to what was the matter with him, would reply, "My nāf has fallen down;" another would say, "The nāf wanders;" a third would describe his complaint as "a leaping about of the nāf," and so on. After a short time I discovered that this people look

upon the "nāf" as the source of all the "ills that flesh is heir to"—the veritable *fons et origo mali;* and, under the circumstances, naturally enough, for according to the popular belief and the teachings of the "Hūkmā" (doctors and savans), the nāf is the centre from which radiate to all parts of the body the network of vessels and nerves which supply it with nourishment and sensation.

All sorts and the most contradictory of symptoms are at once attributed in these cases to some incomprehensible vagary of an insubordinate nāf; which, in consequence, first becomes the object of anxious attention and solicitude. In this class of ailments the orthodox practice with Afghan physicians always commences with particular inquiries as to the welfare and conduct of the nāf; and "tel i bādām ba nāf bi-māl" is with them a household phrase, a sure specific for every ailment for which no ostensible cause can be discovered. The use of so simple a remedy as almond oil certainly produces wonderful effects, if common report is to be credited. It is more especially in high repute among the "faculty" as being a popular remedy in which the greatest sceptic of the powers of medicine has unbounded confidence; and by recommending its use a deal of troublesome investigation is saved, whilst the confidence of the patient is at once secured.

In a great proportion of cases this remedy no doubt does exercise a marked curative effect; partly through the influence of imagination, but mostly by means of the strict regimen in diet and conduct that is enforced during the period of inunction, which sometimes extends over a couple of weeks. And hence its popularity. But sometimes, even with the aid of the above-named ordinary adjuncts, the cure by "tel i bādām" fails to afford the anticipated relief; and then the unfortunate

hypochondriac and dyspeptic resorts to the "actual cautery cure." This remedy is often persevered in for weeks and months, during which period, at intervals of a few days, the red hot iron is diligently applied all round the obstreperous and wayward "nāf," in the vain hope of rousing it by such feeling appeals to a proper sense of its duties. Even this painful mode of treatment not unfrequently fails, and then the victim of the "nāf bo jai," as a last resource, places himself in the hands of some Hakīm cunning in the vagaries and irregularities of this unruly spot. The physician usually succeeds in restoring his patient, if not to good health, at least to a firm conviction of such restoration; and this he effects as much through the influence of his high reputation, mysterious looks and language, and portentous bearing, as by the process now to be described. The performance of this operation, I must premise, is attended by frequent allusions to the fee previously agreed upon, and followed by a quarrel in the settlement of the same: the Hakīm protesting with most lively gesticulations against any deduction from the stipulated reward of his labours, commenting on the ingratitude of his patient, and threatening a speedy relapse into his former sufferings; the patient—or rather his friends, for he himself is at the time unequal to the exertion—on the other hand battling most vociferously for some deduction from the charge made (and agreed to), laying stress on the uncertainty of the cure, and abusing the Hakīm (till now respected and feared) with galling imputations of avarice, &c. Finally, after a longer or shorter time spent in noisy wrangling and recrimination, both parties separate, mutually satisfied with each other: the Hakīm, because he had doubled his fee, well knowing that it would be diminished before paid; the patient and his friends, because they had the satisfaction of thinking they

had benefited by the Hakīm's services at a reduction of one-third the price they had agreed to pay.

The subject of the "nāf be jai" is laid flat on his back on a bed; the operator then repeats some sentences of unintelligible gibberish, and seizing the nāf between the tips of the thumb and forefinger, first drawing the pinch of flesh well up, presses it down to the spine with a screwing motion. This process is continued for a few minutes, and then repeated in succession on each side by pinching up a bit of flesh just below the ribs, as in the first instance. The result of all this poking and pulling is a violent pulsation of the great artery that courses in front of the spine. As soon as this pulsation is easily perceptible, the operator triumphantly declares that the "wandering nāf" has been brought back to its proper place, and, with an air of satisfaction, invites the bystanders to convince themselves of the truth of his assertion by feeling its pulsations. In this belief they are at once confirmed by placing their hands over the punched and pinched region, and forthwith are busy in expressing their delight and applause at the wonderful skill of the operator.

But the process does not end here. Prayers and incantations, of which nobody knows the meaning, are repeated with grave solemnity, and a charm, supposed to be peculiarly efficacious in controlling such vagaries of the "nāf" (and which consists of some texts from the Kuran written backwards, wrapped in several layers of paper, and enclosed in a leather casket some two inches by one,) is meantime fixed over the seat of disease by a thin cord passing round the waist. This completed, the operator takes the hands of the patient one after the other in his own, and catching the fleshy part between the thumb and forefinger in a vice-like grip between the points of his own right thumb and middle finger, tortures

his unfortunate patient for some moments by a saw-like action of his thumb and finger, as if he meant their points to meet through the flesh contained in their grip. This part of the process is evidently very painful, and throws the writhing patient into a profuse perspiration; but it is followed by a yet more painful ordeal repeated in succession on each side. The mass of vessels and nerves that course along the inside of the arms, are in the same way seized between the thumb and finger and drawn away from the bone after the fashion of a bowstring, and then the nerves are allowed to escape one by one from their firm hold between the operator's thumb and fingers with a grating sound and sawing motion. This is the most painful part of the whole operation, and concludes the process of treatment for this anomalous complaint. The patient is now quite faint, bedewed with a clammy cold perspiration, and perfectly bewildered by all the punching and prodding he has undergone, and the acutely painful twangs that have shocked him in such rapid succession. He is ready to believe and assent to anything, and the operator, consequently, has no difficulty in persuading him of the restoration to its proper place of the refractory "nāf;" a fact of which the patient at the time expresses his firm conviction: and it is one that he maintains for a long time; for though he may afterwards, on some threatened relapse, consider it necessary to change the charm, or even resort to the actual cautery, after a due trial of the mollifying almond oil, he rarely has sufficient fortitude to submit himself a second time to the process just described.

Somewhat akin in principle to this method of treating the dyspeptic and hypochondriac is the prevalent mode of curing an attack of fever. It consists in gently pummelling the body with the closed fists; a process which not only has a soothing effect, but also produces a determi-

nation of blood to the skin, ending in a profuse perspiration that causes a marked alleviation in the febrile symptoms, as well in their severity as in their duration. Frequently when this gentle process proves unsuccessful, a friend or relative ensures the desired effect by stamping or treading gently upon the outstretched arms and legs of the fever-stricken patient. Where these mild measures, coupled with the aid of copious draughts of tepid diluent drinks, fail, the "ilāj i post," or "sheepskin cure," is resorted to, as already described in a previous chapter.

CHAPTER XI.

Reported Defeat of the Persian Army—Delay of our Departure for Peshawar—Kidnapping our Camels—Surprise of Fattah Mohammad —Proposed Expedition for Recovery of lost Camels—Firmness of Major Lumsden—Taking leave of an Afghan Chief—Our last Breakfast at Kandahar—Commencement of our Return—Our Exit from the Citadel — A Sardar's Blessing — Boisterous Farewell — Our Camp at Deh Khojāh—Confusion in Camp—Noisy Fakīrs—How to pronounce "Allāh"—Demoniacal Fakīr—Muscular "Allāhū"—How the Mullahs pronounce "Allāh" and "Allāhū"—Contagious Devotion—Intercession of Mohammadan Saints—March to Kila i Mahmand—Return of Farāmurz Khan—A lazy Chieftain—En route for Khail i Akhun — A miserable Hamlet—Robbery of Persian Travellers—Expedition against the Robbers—Capture of a ferocious Band—Divided Sympathies — Khan Gūl — His Story — Another March — Conformation of Country — New Plants — Elevation of District—Return Camp near Jaldak—Cholera—Temperature—Halt at Kilāti Ghilzai—An Irregular Salute—Excruciating Music—A Despot from the Nursery—Applicants for Medicine—Variety of Diseases—"Wind of the Tarnak"—Dust-mist—Lead Mine—The Ore—Departure of the "Master of the Horse"—Perquisites of our Escort—Unwilling Hosts—Valley of the Tarnak—Dreary Aspect of the Country—The "Bād i Tarnak" again—Diseases of the District —A Funeral Party—End of an Afghan Villain—Camp at Mūkkur—Departure from Mūkkur—March by Moonlight—Conformation of the Country—Temperature—Change of Escort—Oppressive Politeness—A rheumatic Naib—General Epithet for Afghan Ailments—March from Oba—An eccentric Chieftain—Smoking Apparatus—"Get-up" of Afghan Travellers—Fondness for the Chilam—Camp at Ghazni—Disreputable Party of Horsemen—Blown away from the Guns, and for what?—Presents from the Heir-Apparent—His Illness—Country about Swara—Another March—Rich Country—Feast of the Musquitoes—Magnificent View of the Hindû Kûsh—Messenger from the Heir-Apparent—Continuance of his Illness—Reported Insurrection of the Jājīs—Absence of Escort at Khūshī—A fidgety Afghan—

Dropping in of our Escort—Illness of Foujdār Khan—The Multanis get tired of Kabul—"The most villanous City of Al Islam"—False Reports—A spirited Escort—Confusion of a Commandant—Camp at Hazrah Thannah—March through Hazārdarakht Defile—Again en route, and another Camp—Paiwār Kohtal Pass—Jājīs' Barricades—Their sullen Humility—Our Reception by Mohammad 'Azim Khan—Prevalence of Intermittent Fever—Character of Mohammad 'Azim—Arrival in British Territory—Dissolution of the Mission.

May 15*th.*—During the last fortnight the weather has been gradually getting hotter and hotter, and for four or five days past has been absolutely close and oppressive.

There has been nothing of interest stirring in the city. A couple of days ago a traveller arrived from Herat; he brings intelligence of the defeat of the Persian army at Marv, where their disorganized forces suffered very severely at the hands of the Turkomans, who, it is said, have succeeded in surprising the Persian camp and carrying off some hundreds of prisoners and a great quantity of camp equipage, &c. The rest of the Persian force is described as being reduced to great straits, barely able to hold their own ground, and forced to subsist on the flesh of their donkeys and mules. It is also reported that the Persians have lost several of their guns to the Turkomans, and that in consequence a retreat was looked on as a matter of certainty, as the only chance of their saving themselves from annihilation or slavery.

Our party has been ready to start on the return towards Peshawar for several days past, but to-day (the 14th May, 1858), to judge from appearances, the authorities here are determined to delay our departure as long as they possibly can. They have as yet made no preparations whatever on their part for the march appointed for to-morrow. On the contrary, they thought to raise an obstacle to our departure by carrying off the camels belonging to Sardar Gholam Sarwar Khan Khāgwāni

(the native chief attached to the Mission) whilst they were grazing on the plain only a few miles north of the city yesterday afternoon. This little act of strategy, however, was not allowed to interfere with our plans.

This morning the occurrence was formally reported to the Sardar Fattah Mohammad Khan, who expressed much surprise and concern, and attributed the accident to the cattle-lifting propensities of the Achakzai tribe (a roving band of whom were known to have descended from their highlands to make a raid on the plain country), against whom he proposed sending a detachment of troops for the recovery of the lost camels; a result which he well knew was not reasonably to be expected even were the Achakzai the real thieves, a point on which there was some reason for doubt.

The Sardar, however, soon found out that his hopes of detaining the Mission any longer were groundless, for the Chief of the Mission was determined to march out from the city on the morrow, as already fixed and settled fully a fortnight ago. The necessary orders were accordingly issued to our escort, and a number of camels were at once purchased in the city for the carriage of Sardar Gholam Sarwar Khan's camp and baggage, in place of those carried off by the Achakzais. No difficulty was experienced in getting the requisite number of camels, a liberal price being paid, and no resistance to the measure being offered by the Sardar or his officials. The price of the camels so purchased was subsequently recovered from the Amir on a representation of the circumstances, through the British authorities at Peshawar.

In the afternoon, seeing the determination of our Chief to march on the morrow, the Sardar Fattah Mohammad Khan called on us to bid us farewell.

Before taking his leave of us, according to custom, he

was presented with a gold watch, rifle, and telescope, with all of which he appeared highly pleased; and on reaching his own quarters he sent us in return some Persian carpets, country-made felts, and Kashmir shawls.

The following morning (May 15), we were early up and stirring; our boxes were soon packed, and we sat down at nine A.M. to our last breakfast at Kandahar: a meal which was unusually protracted owing to the successive arrival of trays of fruits and sweetmeats sent over by the Sardar Fattah Mohammad. Towards noon, however, all our baggage and tents were fairly out of the citadel on their way to Deh Khojāh (a small road-side village about a mile from the city), where our camp was to be pitched, so as to allow the Afghan troops accompanying our party to complete all their arrangements for the march on the morrow. With our tents, &c. went the greater portion of our Guide escort, and Gholam Sarwar Khan's Multani horsemen, as also a detachment of Afghan foot soldiers, numbering perhaps one hundred.

At about four P.M., the General Farāmurz Khan and Khan Gūl (who was honoured with the title of "captān," and commanded the Afghan escort that was to accompany our party as far as Ghazni), attended by a band of irregular horsemen, joined our party at the residency, and after a few moments' delay (our own Guide guard following close behind us) we made our exit from the citadel. At the main gateway we were met by Sardar Fattah Mohammad Khan, who was on foot and attended by a crowd of courtiers and chiefs. He told us he would not detain us, but merely came out to bid us a final adieu; and then committing us to the protection of God ("Ba amān i Khuda"), withdrew from the gateway, followed by his attendants, and our party proceeded on its way.

Emerging from the gateway, we traversed the parade-ground in front of the citadel, passing before an infantry regiment drawn up in line on one side of the square. The troops presented arms, and a band at either end of the line struck up some lively tunes, evidently of English origin, though they were played with such vigorous execution as to escape recognition by us; these varied strains were presently drowned by the discharges of the artillery, who commenced firing a salute into the flank of our procession just as we got in front of their line: to the great disquietude of the horses immediately behind us, and the total dispersion of half the ragged ruffians bringing up the tail of the procession; who did not again join us till we reached the Kabul gate of the city.

Whilst traversing the intermediate streets and lanes, we observed that they were almost empty, a few men only being seen collected in small groups at the corners of the streets, whilst the housetops were altogether deserted.

Leaving the city by the Kabul gate, we proceeded direct to our camp at Deh Khojāh. Here we found a guard of two companies of General Farāmurz Khan's regiment, under the command of Captān Khan Gūl, drawn up to receive us. On dismounting they were dismissed to their tents, as also were the cloud of rough and ready horsemen who had conducted us so far.

Throughout the evening and late into the night our camp presented an indescribable scene of noise, bustle, and disorder, which seemed to be equally enjoyed by the men and animals producing it. The baggage ponies, and horses of our mounted escort, as unruly as their riders, would persist in breaking loose from their tethering-ropes and rushing madly through camp; here tripping amongst the tent ropes, as much to the danger of their own limbs

as of the inmates of the canvas dwellings they threatened to throw down; there, stopping to exercise their freedom in kicking at the less fortunate and defenceless horses securely fastened at their pickets by head and heel ropes; or, further, on meeting with other runaways like themselves, they would set to work in vicious fight, such as is only to be seen in these countries where the horses are all entire: kicking, biting and screaming, they were alike deaf to the yells and shouts of their grooms and owners, and equally heedless of the blows they received from all quarters. The confusion and uproar created by these savage brutes is incredible to any but an eye-witness; and it was some time, and with great difficulty, before they were caught and again secured at their respective pickets, for as one was fastened another managed to get loose.

In the interval of peace between these equine wars and insurrections, the neighbourhood of the camp resounded with a perfect Babel of voices and sounds. Here camels, as is their wont, and without consideration as to whether they are being laden or unladen, were grumbling in their painfully disagreeable and sonorous tones; there, horses and ponies were neighing and pawing the air, impatient of their restraining bonds, and in defiance of each other; whilst, above all, were heard the cries and shouts of men from one part of the camp to friends at its opposite end.

The evening was far advanced before everybody had found his proper place and the vociferations of the men and the insubordination of the horses had ceased. But yet the camp did not subside into silence. Throughout the night were heard the pious ejaculations of the various Fakīrs, who had been engaged by the devoutly disposed amongst our escort to invoke a blessing on our departure and a safe journey to Peshawar. There were some six

or eight of these fanatics dispersed through the camp, and their loud repetitions of the name of God disturbed the rest of those not devoutly inclined, or not accustomed to their peculiar mode of devotion. At intervals of a minute or so they followed each other in calling out "Allāh!" The word was only pronounced once each time, but with very great vehemence of expression; the first syllable being shot out from the chest with a sharp, short, and sonorous bang, "Al," and followed by a deep bass and prolonged "lāh:" the whole word was pronounced with peculiar distinctness, and its sound seemed to float away to a great distance. One Fakīr, whom I noticed for some time, occupied himself for a whole hour or more repeating the word Allāh! three or four times in a minute. He was a remarkably good specimen of the sect Fakīr; his nude body was bedaubed with mud; he had long matted hair, bushy whiskers and moustache and thick overhanging eyebrows that partly concealed a pair of glistening eyes, the glare of which enhanced, the demoniacal cast of his features. This man was seated on the ground, close outside the tent of General Farāmurz Khan, and not far from my own. His head was bent towards the ground, as if absorbed in deep thought; from this position he jerked it up every few seconds to repeat the word Allāhū, which he pronounced with extreme vehemence and rapidity, and with much muscular action of the chest (which, however, was but momentary, being as spasmodic as the repetition of the word itself): after each repetition he gazed steadfastly on the ground, as if intent on some mystery concealed beneath its surface, till the time for again repeating the word arrived, or for about fifteen or twenty seconds.

The word Allāh, or Allāhū, as usually pronounced by the priests, has a clear, deep, and solemn sound; but on the present occasion it was repeated so care-

lessly and frequently as to lose its wonted impressiveness, and the chorus of voices that resounded through camp reminded me of what I once heard at Constantinople when trying to sleep near a marsh inhabited by bull-frogs.

The example of these Fakīrs before very long inspired the religiously inclined amongst our escort with paroxysms of devotion; these manifested themselves by loud vociferations issuing from different parts of the camp at irregular intervals. The burden in each instance was an imploration of the divine favour through the mediation of some well known or favourite saint. Now and again, Bābā Walli (who has a shrine close to Kandahar, and also one at Hasan Abdal in the Punjab) was the saint called; and then Hazrat-jī, near whose ziārat our camp was pitched. Some called on the saints in their own districts, or to whom they themselves were devoted; but these were evidently in the minority, for "Yā Bābā Walli, maddatt," and "Yā Hazrat-jī, amān," were the sounds most often heard, and which, towards midnight, succeeded in lulling us to sleep.

At daylight of the following morning, all being ready and present, the tents were struck, and shortly after our party set out on its march towards Kila i Mahmand, where we encamped at about 10 A.M. Here, as on the former occasion of our visit to this place, our party were more or less affected by the use of its brackish and saline water.

At this place General Farāmurz Khan took his leave of us, with many expressions of regard and esteem, and demonstrations of warm attachment. Before leaving the tent he formally made our party over to the protection of the Mīr Akbar Wali Mohammad, a corpulent and jovial personage, fond of the comforts and pleasures of this world, and averse to trouble or exertion of any kind;

failings which, as our daily acquaintance with him increased, proved more and more annoying to us.

May 17*th*.—We left Kila Mahmand soon after daylight, and did not reach our next camping-ground at Khail i Akhun till near noon. During the first part of the journey we rode against a strong east wind, which, though not too cold, proved very trying to the eyes by reason of the clouds of fine sand it drove before it. As this subsided, at about ten o'clock, the rays of the sun became more sensibly hot, and though not distressed by the heat we were glad of the shelter of our tents as soon as they were ready for us.

Khail i Akhun is a wretched-looking little hamlet, the picture of misery and desolation. Its few inhabitants appeared a neglected, half-clad, and poverty-stricken community; misfortunes for which they were well cursed by the Afghans of our escort, who declared that they could not even get a fowl out of the village, such wretched "God-forsaken dogs" were its inhabitants!

Shortly after we were settled in our camp at this place, three Afshārs (Persians) made their appearance before the Mīr Akhor, and complained of having been beaten and robbed of their arms and wallets on the preceding night. They stated that they were proceeding towards Kandahar from Kabul; they reached Shahr i Safā (a march in advance of our present camp) late in the evening, and were there surrounded by a band of highway robbers, who at once overpowered and robbed them, as they offered no resistance to their superior numbers. The robbers were supposed to belong to the Achakzai tribe, a marauding band of whom were known to have left their mountains for a raid on the plains; but the Afshārs could give no clue as to the direction taken by the robbers after they had eased them of their burdens.

The loss of the camels belonging to Gholam Sarwar

Khan Khāghwānī, as already related, was attributed to the activity of these expert robbers; but this is not probable, for to have been the real thieves, they must have come close up to the city walls in broad daylight. The robbery, however, was charged against them, and without delay the Sardar Fattah Mohammad Khan despatched several parties of horsemen from Kandahar, with orders to scour the neighbouring country in search of these miscreants.

This morning one of these parties of horsemen succeeded in capturing a party of eight of the villains, in the hills north of our present camping-ground, and brought them into our camp in the afternoon at the time the Afshārs were preferring their complaints before the Mīr Akhor. After a short detention they were again securely bound, and marched off towards Kandahar, under a mounted guard detached for this duty from our escort. They certainly were a most savage-looking set of ruffians, of all ages, from the beardless youth to the tough old greybeard. Their scanty and tattered clothing exposed to view very fine limbs, marked by strong sinews, and covered with a rough integument, evidently browned and hardened by constant exposure to sun, wind, and rain. Their uncouth visages wore a stamp of ferocity and determination seldom seen, and which the knowledge of their impending fate had no effect in subduing.

When taken, although caught unawares, they had nothing in their possession but a small supply of wheat flour and their own knives and swords. They were led away out of camp amidst the curses of most of our party (many of whom had individually at some time or other suffered from their disregard of the laws of *meum et tuum*), including the three Afshārs, who consoled themselves for the loss of their property in the hope that the robbers would soon be frizzling with their "burnt fathers!" But there

were not wanting some who pitied their bad luck, and sympathizing with them in their adversity, bid them be of good cheer, hoping they might yet succeed in effecting their escape from the retribution that awaited them at Kandahar: a piece of good fortune they considered but a due reward for the boldness and spirit they had displayed in prosecuting their marauding expedition so far away from their own mountain homes. Amongst the number of their sympathizers was Captān Khan Gūl, the commandant of our infantry escort, whose partiality in this instance was accounted for by the history of his own antecedents: one which, with small chance of slander, may be taken as that of his partisans on this occasion.

Khan Gūl, before he became a soldier in the service of the Amir, used to live with his family in a small village fort near Istalif, in the highlands of Kabul. His father, uncle, two brothers, and himself, together with some other choice spirits of their own stamp, formed a band of brigands, who, for several years, hunted over the hills in the vicinity of Bamian and Kabul, and enjoyed an enviable notoriety for the boldness of their deeds and their clever evasions of justice. He used often in leisure moments to relate his history to us, and derived great delight from recounting to us exciting anecdotes of his clever escapes and wary devices for entrapping his victims; speaking with pride of the renown of his father and brothers as robbers. As a proof of the good blood that flowed in his veins, he would often relate how, by the pluck of his brother, when by mishap caught in the act of completing a burglary, the honour of his name and house was preserved untarnished.

Khan Gūl's story was to this effect: "It is many years ago that I, with my father, brothers, uncles and cousins, were leagued together as a band of burglars and highway-

men. Our operations used to extend all over the hilly country north of Kabul, as far as and beyond Bamian. One evening my uncle, brother, cousin, and myself set out to visit a house in a neighbouring village, which we had long marked down as worthy of our notice. My uncle and brother had effected an entrance, soon after our arrival at the house, by the process of 'nakb-zanī,' which consists in boring a hole through the wall of the tenement with an iron instrument (not unlike a sailor's marlin-spike), known in the vernacular by the term 'swarlai.' The operation is easy, rapid, and noiseless, owing to the structure of the walls in this country, which are composed of a tenacious mixture of raw clay and chopped straw. As soon as the aperture was sufficiently large, and all appeared safe in the stillness of the night, my brother, as leader of the band, entered the house, and, having passed out various articles he could lay hands on to us through the hole, was in the act of retreating, when his feet were suddenly caught by the inmates of the house. Bad luck to them, and may they share the fate of their burnt fathers!

"The alarm was at once raised; we all strove to drag our captured leader through the orifice by main force, but in vain. There was no time to be lost, as discovery would prove the ruin of the whole family (whose honour would for ever depart if they were detected); at the same time our leader could not be abandoned to his fate in the clutches of his captors. There was but one remedy to prevent identity, and that was carrying off with us the head of our leader. And this," said Khan Gūl, "was done at his own request. His last words were, 'Cut off my head and fly for your own safety, with mine and my family's honour undefiled.' We did so, and abandoning the spoil fled to the fields, as fast as our legs would carry us, with the trunkless head of our devoted and high-

souled relative and leader. Alas! alas! we mourned his loss in secret for many days. But God be praised, the honour of the house was preserved. A few years after this my uncle died, and, owing to quarrels amongst ourselves, our party was broken up soon afterwards. I then became a soldier, and by the blessing of Providence and the goodwill of my masters, have been advanced to my present honourable position."

Of the truth of this story there is little doubt, for the audience seemed to be well acquainted with it, and related others of the deeds of this well-known gang of bandits and burglars.

May 18th, 1858.—Tents were struck soon after two A.M., and by half-past two we left our camping-ground and took the road towards Kilati Ghilzai. After a tedious ride of nineteen miles we arrived at a stage called Khobzai, or Khorzāna, and there encamped on a pleasant grassy spot well watered by three or four springs.

The first half of this day's march was done in the dark, for owing to the great heat of the preceding two days it was deemed advisable to get under shelter before the sun rose high above the horizon. In some parts the road was very uneven, and led over cornfields and across ravines and water-courses. It was constantly lost and again stumbled upon accidentally, until daylight dawned on us and allowed of our picking our own way, and avoiding the delays and confusions produced by the falls of laden camels and mules; accidents which were of constant occurrence, though fortunately not resulting in any serious injury either to man or beast.

The early morning air was very cool and agreeable, and quite perfumed by the fragrance of a multitude of wild-flowers that fringed the cornfields (between which, during the latter portion of the march, our road wound,) that extended in narrow and long strips along the banks

of the river Tarnak. For eight or ten miles before reaching Khobzai our road lay along the north bank of the Tarnak. For this distance a strip of ground on either bank, of from half a mile to a mile in width, extended in one almost unbroken sheet of green corn-fields, which presented a remarkable contrast to the prospect beyond it on either side; where the country sloped away towards the hills in a dreary and ravine-cut waste, as uninteresting to the eye as the treeless hills, the rugged and irregular ridges of which closed the distant view. Towards the south, we caught an occasional glimpse of some distant glen-secluded village; whilst on either hand, at scattered intervals, were seen the small encampments of the Kochi (or wandering) tribes, around which grazed their flocks of sheep and goats, picking up the last remnants of the lowland pasture before moving up to their hot-weather quarters in the hills around.

At our camping-ground at Khobzai we met with a number of plants in flower which we had not before noticed, and on the present occasion our attention was drawn to them by their flowers. There was the rock rose (*cystus*), the clematis, and several species of the order Leguminosæ. These last were all more or less stunted and spiny bushes, which though green were of a dry crisp texture, for they burnt readily and with little smoke. The greensward, which extended in a narrow patch for some distance away from the river bank, was covered with a variety of labiate herbs, amongst which the wild thyme, mint, basil, sage, and lavender were recognized.

At this placed I boiled some water. Whilst in a state of ebullition it did not raise the mercury higher than 204·35° of Fahrenheit, the temperature of the air being

80°. This would give an elevation of nearly 4,230 feet above the sea, according to Prinsep's tables.

May 19th.—Marched at three A.M. After riding about eighteen miles, we encamped on an open sandy spot some three miles short of Jaldak, and close to the bank of the river Tarnak. The place is called "Assia i tūt," or the "Mill of the Mulberry-tree." At this camping-ground, the midday heat was very great and the sun shone with a painful glare. A little after noon the thermometer in my tent stood at 102° Fahr.; in the evening, soon after sunset, it sunk down to 70° Fahr. in the open air. In the evening two sipahis of our Guide escort were seized suddenly with symptoms of cholera, from which they did not recover till the morning. A third had an attack of fever and ague, which did not return after leaving this ground.

At Assia i tūt water boils at 203° Fahrenheit; the temperature of the air at the time of the experiment was 79° Fahrenheit; thus giving an approximate elevation of about 5,114 feet above the level of the sea. We must have, therefore, risen nearly 900 feet in this last march of eighteen miles. The march was an ascent the whole way, but the rise was so gradual as to be hardly perceptible.

May 21st.—Halted at Kilati Ghilzai. We arrived at this place yesterday morning and pitched our camp on the level ground south-east of the fort. A small guard from a regiment of Sardar Fattah Mohammad Khan (the Hākim, or ruler, of Kilati Ghilzai, now the heir-apparent's locum tenens at Kandahar) met us about a mile from the fort, and heading our procession led the way to where our camp was pitched. On nearing the fort a salute was commenced from one small gun mounted on a projecting mole in the centre of the rock on which the

fort is built. The firing was very slow and irregular, and ceased altogether after some seven or eight charges had been fired. Below the ramparts of the fort a gaudily dressed band, in yellow trousers and red jackets, supplied with drums and fifes, joined our party, and, taking the lead of our escort guard, played us into camp with the tunes of some unknown airs remarkable only for their excruciating shrill squeaks, which every now and then rose above the din of the drums.

Shortly after arriving in camp, Sardar Fattah Mohammad Khan's son, Mohammad 'Azim Khan, was brought down from the fort in the arms of a servant, to pay his devoirs to the Chief of the Mission. He was a handsome little fellow of six years of age, and, though somewhat shy and impatient, on the whole comported himself very well. He was dressed in a small loose frock of bright scarlet silk, gathered in round the waist by a diminutive Kashmir shawl, in the folds of which were stuck a brace of small toy pistols and a Persian dagger, or peshgabz. His turban, which was of a rich gold-spangled cloth, was large out of proportion, and the neatness of its folds, together with the general "get-up" of our illustrious little visitor, were evident proofs of the care that had been bestowed on his toilet by the ladies of the Harām.

He was a spirited little child, and though shy in repeating after his attendants the complimentary phrases "jorhastī" and "khushāmadi," was in no way backward in ordering them to attend to his own little wants, with an authority quite surprising in one of his years. He conducted himself with childish propriety at first, but soon got tired of the ceremony, and, ordering his attendants to carry him home, was hastily conveyed back to the nursery. On the following day he rode down to our camp on a small pony, under the care of his tutor,

and attended by a party of servants as juvenile as himself. They were all very fair-complexioned, and some of them quite rosy-cheeked, looking more like European children than any I had hitherto seen in this country.

At Kilati Ghilzai my tent was besieged from early morning till night by crowds of applicants for medicines and advice. The number afflicted with diseases of the eye, and the variety of the forms of eye diseases, was astonishing. Rheumatism in a variety of forms was also a very prevalent disease. At this place I cut out two tumours, and also operated on two cases of cataract, at the urgent entreaties of the patients themselves, who had heard of others recovering their sight at Kandahar, and had come from distant villages in the hope of a similar good fortune.

During our stay at Kilati Ghilzai a high west wind prevailed, without, or with but very slight, intermission; it obscured the distant view by keeping the air constantly full of dust. The natives said that this wind, which they call "bād i Tarnak," or "wind of the Tarnak," always blows at this season of the year, and prevails for many weeks together. What little of the surrounding country could be seen had a bleak, barren, and uninviting aspect. Not a village was to be seen, though the number of Ghilzai peasantry about our camp was evidence of several existing in the neighbourhood.

At this place, hearing that there was a lead mine in the hills towards the north, I enlisted the services of an Afghan peasant, and despatched him to the place indicated, with directions to bring me some of the ore. He joined our camp at Sir i Asp, the next march in advance from this, and brought with him a few pounds weight of the ore, and also some pebbles of metallic antimony. The ore is said to be found in the Koh i Pālāo i Argandāb, near the village of Kila i Mullah Hazrat, in the

Jaldak district, and consists of a friable yellow clay rock, in which are dark spots said to be a mixture of lead and antimony. Both of these are obtained separately from the crude material by roasting it in a large earthen vessel resembling a crucible, closed above, and furnished with a flue chimney on one side. The lead is found at the bottom of the earthen vessel, and the antimony in the side flue after roasting the ore.

At Kilati Ghilzai, the stout Mīr Akhor Wali Mohammad Khān took leave of us, and set out on his return journey to Kandahar.

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The Amīr considered us as his guests whilst in his territories, and had issued orders that our camp should be provided with all necessary supplies free of expense. These were drawn by the persons entrusted with the duty from the village nearest our camp, and always greatly in excess of what was required, the excess so drawn being appropriated by them as a perquisite. For these supplies the villagers were never paid, and always parted with them most unwillingly, and with loud complaints of the injustice done them. The poor villagers were in truth our hosts, and could ill afford the expense forced on them. This system of "mihmāni," as it is termed, is the curse of the country. Every chief travelling through his own or a neighbouring district becomes the guest of the villagers nearest whom he may encamp. All the supplies for himself and his followers are drawn gratis, and those who have the collection and distribution of them never fail to improve the opportunity by collecting together a large supply for themselves, which they sell at the next large town, or store up at home for the wants of their own families.

May 26th.—Leaving Kilati Ghilzai on the 22nd inst., by five marches we reached Mūkkur. The valley of the

Tarnak, along which we have journeyed, rises and narrows steadily all the way as far as Gholjan, the stage before reaching Mūkkur. The country still wears a bleak and dreary aspect, with few signs of habitation between the regular stages of our march; and excepting the narrow strip immediately on the banks of the river, little cultivation is seen. The country on either hand stretches away towards the hills in rough, gravelly, and ravine-cut wastes, which are unfit for cultivation, but afford for several months in the year a sustenance to the flocks of the nomad Ghilzais.

In most parts the surface is covered with a thin and scattered brushwood, composed of many species of plants, all of which resemble each other in the stunted character of their growth, the dryness of their texture, and their tendency to develop thorns instead of leaves. This prevailing want of proper development in the spontaneous vegetation of the country is in itself sufficient proof of the poverty of the soil and the inclemency of the climate; which, whilst extremely cold in the winter, is in like degree hot in the summer. Throughout our journey up this valley we had the "bād i Tarnak" blowing on our backs. At Mūkkur it was stronger than we had felt it elsewhere, and it blew round the rock under which we were encamped in powerful gusts, that threatened the stability of our tents, and raised whirlwinds of dust all over the plain that extended away to the east.

The natives of this district suffer from several diseases, which they attribute to the influence of this wind. Diseases of the eye, rheumatism, a kind of chronic influenza (which they call "nuzla"), and paralysis of the legs and arms, are very common among them; the two first especially so. At every camping-ground my tent was visited by scores of the victims of these diseases in every form and degree.

Shortly before reaching our ground at Mūkkur this morning we passed a party of travellers on their way to Kandahar. They were conveying the corpse of the late Sardar Mohammad Sadīk Khan, son of Kohn-dil Khan, formerly Governor of Kandahar, to the family vault in that city. This Mohammad Sadīk was the brute who treated General Ferrier with the cruelties and indignities described in his *Caravan Journeys*. Soon after the arrival of the Mission at Kandahar this same wretch laid a plot for assassinating the heir-apparent, with the object of seizing the government and getting our party into his clutches. But, as already mentioned in another place, his schemes were timely discovered, his plans frustrated, and himself seized and sent up to Kabul; where, till his death—which was very sudden, and attributed to poison—he lived under the surveillance of the Amir.

At Mūkkur our camp was pitched on the same spot as on the occasion of our former visit to this place on our way to Kandahar. As on that occasion, so on this, the day was spent in fishing in the streams running by the camp, and a good number of small fish were caught, though the day was cloudy and a high wind prevailed more or less till sunset. A variety of plants were collected from the adjacent rock, but few of which I could recognize, except the wild rhubarb, the khinjak (pistacia), the bladder senna, some other leguminous plants, a species of saxifrage, the larkspur, &c.

We left Mūkkur at 2.15 A.M. on the 27th of May, and for some miles travelled by bright moonlight over a ravine-cut country close under a ridge of hills on our left; whence, as we proceeded, we gradually diverged on to a level or slightly undulating plain, which, as day dawned on us, was seen to extend away towards the east and south for many miles, the horizon being bound by a line of mountain tops. Shortly after sunrise we en-

camped by the Kāraiz i Arzbeghi, on a sandy waste near the village of Oba. The midday sun was very hot, and raised the mercury to 86° Fahr. in the shade of our tents, and the thermometer exposed to the direct solar rays in a few minutes rose to 119° Fahr. Though these indications of the thermometer are not high, still the heat was felt more in proportion; probably owing to the bare, sandy, and unsheltered nature of the ground, and the great glare thrown off from it.

At this stage we changed our escort. The Kilati Ghilzai Naib of Sardar Fattah Mohammad Khan, and the Kandahar escort of horse and foot, left us on their return journey, after making over their charge to our former friends of last year, the Sardar Mohammad 'Umr Khan and the one-eyed Naib Wali Mohammad of Ghazni. The latter alone, attended by a few horsemen, came into camp during the afternoon. He expressed great delight at meeting us again, declared that he had never ceased to pray for our safety and welfare, and was most pressing in his inquiries after our present health. When he had gained breath after a dozen repetitions of "Jor hastīd? Khūb jor hastīd? Bisiār khūb jor hastīd? Khūsh āmadīd?" &c. ("Are you well? Are you quite well? Are you perfectly well? You are welcome"), which he gabbled over with the greatest volubility to each of us, never waiting or caring for a reply, he told us that the Sardar (who, he said, had been ordered down from Kabul expressly by the Amir to conduct our party through the Ghazni district as far as Khūshī) and the new escort were encamped at the next stage in advance, and would meet us on the road in the morning.

The Naib had no news to give us: our inquiries fell upon deaf ears; and he prevented a repetition by starting off into a relation of the severities of the past winter at Ghazni, and his own consequent bodily sufferings from

rheumatism, to a minute detail of which he treated us till we were tired of listening to him: we were at length obliged to stop him by the promise of some liniment and an assurance that we perfectly understood the complaint. "It is all 'bād,'" said I. "Ai shābāshai ttol bād dai" ("Bravo! it's all 'bād'"), said he. "You have exactly recognized my peculiar disease." This it was not difficult to do, for I had learnt long ago that, whatever the definition of "bād" may be, nine-tenths of the Afghans attribute their ailments to its mysterious influences. The Naib, however, was not satisfied that I had thoroughly mastered the nature of his disease, and, holding out his hand, asked me to feel his pulse, in order the better to comprehend the kind of "bād" that had seized hold of him. I told him there was no doubt about the "bād," and that there was also a good deal of "garmī," or heat of body, combined with it. To this also, as I anticipated, he readily acquiesced; for these terms, "bād" and "garmī," are magic explanations of all the ills that the Afghan flesh is heir to. Having at length assured himself that his disease was understood, the Naib left us for his own tent, promising to remind me of my offer of the liniment in the morning.

On the 28th we left Oba at three A.M., and travelling about fourteen miles over an undulating plain, encamped at Marwardar, in the Karabagh district. About four miles from our new camp we were met by Sardar Mohammad 'Umr Khan, who came out in processional array with a few dozen of horsemen to conduct us into camp, where the company of Sardar Sher 'Ali Khan's regiment was drawn up to receive us. At the head of the Sardar's procession were two horsemen playing on kettle-drums; following these, at a short distance, was a solitary horseman bristling all over with arms, and carrying a staff surmounted by a furled standard. Next in order came

the Sardar himself, slightly in advance of the horsemen forming his escort. On approaching each other closely, both parties reined up and dismounted simultaneously. Having shaken hands, and gone through the usual forms of salutation, we again mounted and rode forward. There was something very remarkable in this old Popalzai chief's bearing. He went through his part of the ceremony without the least expression of feeling or emphasis of language: his words were without tone or modulation of voice, and his grave deportment led one to think that it was caused by pride, hauteur, and dissatisfaction rather than the decrepitude of old age; for, though he conversed little, he sometimes did drop his serious or even severe manner, and laughed and talked as merrily as any one else of our party, but abruptly fell back to his silence and exclusiveness. Apart from his unwelcome manner, there was no cause for dissatisfaction with this Sardar; on the contrary, he was always alive to our wants, and with little fuss or noise arranged for their supply. The dignity of his bearing exercised a notable influence on the conduct of his escort, who, for Afghans, behaved well; at all events, more quietly than any we had before come in contact with. Though quite as great robbers as any others in the country, they somehow so managed matters that complaints against them did not reach our ears. That they foraged systematically in the villages near camp for themselves and their masters, was proved by the string of camels that accompanied the Sardar's tents, which came down from Kabul empty, but returned with full loads of grain, "ghī," or melted butter, &c., picked up on the road.

On this occasion of our meeting Sardar Mohammad 'Umr Khan, he was not accompanied by the mule-sedan, or "takhtirwān," that he had with him when we first met him on the down journey to Kandahar; but he

was followed by a mounted servant, who had charge of his smoking apparatus, &c., and whose services during the journey he often called into requisition at any halt on the road. This man rode a wretched bony-looking pony, that was so covered with odds and ends of all sorts as to be itself hardly visible. Behind the saddle was fastened a loose dangling bundle, consisting of the rider's bedding, &c., as well as the pony's own clothing and tethering-ropes. In front of the saddle, resembling a pair of huge holsters, was fixed a couple of deep cylindrical boxes; in one of these the chilam was packed, in the other, tobacco, drinking-cups, &c. were stored away. From one stirrup was suspended a dish of live coal enclosed in a perforated iron box, which, as it swayed backward and forward, fanned out small jets of smoke, and every now and then a spark; from the other stirrup hung a chagul, or small leather bottle of water. In the centre of all these was seated the Sardar's servant, whose rough woolly postīn was the most conspicuous portion of the pony's varied load; from its worn appearance and spark-burned holes it afforded signs of long service, being as much a covering to the wearer as a protection from fire to the bedding and other inflammable materials in its rear.

This was not the first time that we had seen a horse so got up for a journey; we frequently passed travellers on the road furnished with very much the same arrangements for a roadside smoke and bowl of sharbat. In fact, Afghans, as a rule, are so fond of smoking, and so addicted to the habit, that any long deprivation of a whiff from the chilam is a severe trial to them; consequently, they very seldom go on a journey without carrying with them the necessary apparatus for a smoke whenever and wherever they may wish for it. Those who cannot afford to travel in this luxurious

manner often go miles out of the direct road for the sake of a smoke at some neighbouring village, where they are sure to find a chilam in full course of discussion, or dissipation, at the first "hujra" they may come to, and at any hour of the day.

May 31*st*.—Ghazni.—We encamped on the east of the fortress near the Minars soon after sunrise this morning, having made stages at Mashaki and Nānnī on our way from Marwardar. At the first of these places we were visited by a fierce dust-storm, which prevailed the greater part of the day, producing much discomfort and confusion in camp; which last was increased by the fighting and screaming of a number of loose horses. Last year, on our down journey, we were overtaken by a similar though severer storm at Ghazni.

On nearing Ghazni this morning, Sardar Sher 'Ali Khan's "mirza," or secretary, attended by a party of horsemen—the most rascally and disreputable-looking we had yet met with—came out to do the "Istikbal." He told us that the Sardar himself was away at Kabul, and that his son (a youth of fifteen or sixteen years of age) was unable to meet us, as he was prevented from riding by a wound in the leg, which had for some days past confined him to his room in the citadel.

* * * * *

We here heard of some half dozen men having been blown away from guns because they were rather too clamorous for their pay, which was some eight or nine months in arrears! Such insubordination as asking for arrears of pay was rank mutiny, and must be put down with a firm hand. The Farangis, in Hindustan, had found blowing away from guns a most effectual means of checking mutiny; and as the Afghan regular army was formed on the model of the Farangi army, the same punishments were applicable to both: so they argued.

The punishment, at all events, acted like a charm: no more was heard about arrears of pay, and the soldiery returned to their only other resource in its absence, continuing as before to plunder the townspeople and peasantry for the supply of their daily wants.

We experienced stormy weather at Ghazni. Strong gusts of wind drove about the dust in eddying whirlwinds, that proved very trying to the eyes. The wind felt cold and damp, but no rain fell. In the evening the Sardar's son sent us a "zīāfat," or ready cooked dinner, from the fort.

In the morning we left later than usual, and after a long march encamped at Swara. Here a messenger arrived from Kabul, bringing a letter for each of us from the heir-apparent, together with khilats of shawls, gold brocade, &c. The heir-apparent expressed disappointment at not being able to bid us farewell personally, begged our acceptance of the tokens of friendship he had sent us, prayed for our future welfare and happiness, and for the rest committed us to the favour of God.

The messenger, who came in charge of these presents, reported that the heir-apparent had been very ill at Kabul, and was still in the hands of the Hakīms. The nature of his illness was not clearly stated, but he appears to have suffered from a severe fever, attributed to indiscreet indulgence in the fruits and wines of Kabul.

The country about Swara has now quite a different aspect from what it wore earlier in the season last year when we traversed it. In every direction the surface is covered with crops well advanced. The roads and watercourses are fringed with a great variety of plants in full flower. Among them were noticed the prangos (Konfāl of the natives), and three or four other kinds of large leafy umbelliferous plants; also several species of cruci-

feræ, blue-flags, a tall yellow-flowered caper spurge, the root of which is used as a purgative, the corn bluebottle, gentian, mullein, common borage and others of the same species, millefoil, &c. &c. The hills bordering the road on the right were quite red with the flowers of the marjoram. Near the base of these heights we observed several small nomad encampments, which were said to belong to the Kawāl and Sādū tribes, who are not real Afghans. They have no fixed territory of their own, but wander mostly about the hills of Paghman, and are well known as fortune-tellers and thieves.

Leaving Swara on the 3rd of June we made a long march, and turning off the high-road half-way between Haidar Khail and Shaikhabad, went through the Tangi Wardak defile, encamping on an open gravelly spot between low bare ridges of rock close to the village fort of Kila-i-Amīr. The view here, towards the north, was an uninterrupted succession of low rocky ridges. Towards the south the country presented one mass of cultivation, the vivid green of which was here and there relieved by the grey colours of the clay-built forts which dotted the surface like plums in a pudding. Logar is a very rich and productive valley, and all sorts of crops are raised on its soil. Its gardens are famous for the quality of their apricots and plums; besides which, they contain the apple, pear, quince, and grape; also the fig and the mulberry. In the fields are grown all sorts of vegetables commonly met with in a European climate, also barley, wheat, maize, and rice; tobacco, cotton, and other special crops are likewise cultivated, but to a limited extent.

Close to the rear of our camp were several rice-fields; the air over these swarmed with an infinity of musquitoes, which seemed to look on our arrival as a godsend to them, for they attacked us with most unrelenting per-

severance, and tormented us nearly to distraction during the night.

In the morning we marched away and encamped on the bank of the river Logar, close to the village of Hisārak. From this place we had a very magnificent view of the Hindû Kûsh and Paghmān mountains, whose huge snow-covered ridges bounded the distant view towards the north and west.

At Hisārak, soon after our arrival in camp, Sikandar Khan, the adjutant of one of the heir-apparent's regiments, came in to make his salām to the Chief. He left Kandahar with his master some weeks before our departure, and was, as we were constantly being told, to have returned from Kabul with all sorts of khilats, &c. for us. Indeed, for many days previous to our departure from Kandahar, we heard of nothing so often as the daily expected arrival of this worthy. Both the General Farāmurz Khan and Sardar Fattah Mohammad Khan for several days tried hard to delay our departure, with solemn declarations that he would arrive in the morning; he had left Kabul weeks ago; he was now for a certainty only one, or at most two marches off, and so on. All these stories must have been preconcerted and deliberate lies, for Sikandar himself now admits that he only left Kabul three days ago! He was the bearer of letters and all sorts of kind messages from the heir-apparent, who, it is reported, is still in a very bad state of health at Kabul. He has for some days past been in a very precarious state, and his Hakīms do not know what new remedy to try for him now. Some had recommended that my professional services should be asked for, and I was willing to go, but it was decided at length that they should be dispensed with, as the dangers and risks attending the journey were more than the heir-apparent liked to submit me to, or the Amir would consent to

incur, as the responsibility for my safety would rest with him.

Sikandar Khan, before leaving, told us that Sardar Mohammad 'Azim Khan's escort, consisting of a full regiment of infantry and three guns, was waiting our arrival at Khūshī, a march in advance of this. He said that they had had a hard march from Kurram; that the rearguard had been attacked by the Jājīs; that a fight ensued, and that the regiment lost seven men killed and wounded. This was rather startling intelligence, and we began to conclude that we should not get out of the country as quietly as we hoped; when late in the evening a messenger arrived to inform the Sardar that, instead of a regiment and three guns being at Khūshī, there was not even a single soldier there beyond the jazailchi guard in charge of Kila i 'Azim. In consequence of this intelligence the march for the morrow was countermanded, and we halted where we were. Meantime, the Sardar Mohammad 'Umr Khan despatched one of his horsemen to Kabul with a letter to the Amir, asking for orders as to what he was to do under these circumstances.

In the morning the chief Malik of Khūshī, Rahmatullah by name, came into camp. He verified the report as to there being no escort at Khūshī, and told us that it was currently reported in his village that the Jājīs were "yāghī" (up in arms), and had declared they would not allow us a passage through their hills except they were first paid a lac of rupees as "badragha," or passage-money! He also volunteered to collect the men of his village and escort us through the limits of the Ghilzai lands till an escort was provided for us. We had heard so many lies of late, all told with the greatest air of truth and plausibility, that we were perfectly incredulous now of all reports. In the evening (nothing in the meantime having occurred to decide our movements otherwise) it

was arranged that we should march for Khūshī in the morning. On the 6th June, accordingly, we left Hisārak at sunrise, and encamped near Khūshī, on the same ground that we occupied last year. There was no escort here or anywhere in the neighbourhood that we could hear of. Poor old 'Umr Khan got horribly fidgety, and was more than usually ill-tempered; he knew as little about the whereabouts of the missing escort as ourselves, and appeared greatly annoyed at the prospect of having to accompany us farther than the limits originally assigned to him. During the day, the men Rahmat-ullah promised us kept dropping into camp by twos and threes, and by evening mustered more than a hundred strong. They were fine stalwart Ghilzais, and looked rough and ready soldiers enough. Most of them were attired in their best clothes, and altogether they formed a clean and picturesque band of warriors. They were armed for the most part with the long jazail, but a good many carried only the "dāl" and "tūra," or "chārah" (the shield and sword, or Afghan knife).

In the afternoon the Mūnshī of Nawab Foujdār Khan (the British agent at the Amir's court) came into camp from Kabul, which place he left the day before. He brought letters, and the Nawab's accounts, &c. for the Chief of the Mission. He told us that the Nawab was far from well, that he had another attack of asthma, an old complaint, but from which he had suffered more than usually during the past four or five weeks. He did not give us a very lively account of Kabul, which he said the Multanis were now thoroughly sick and tired of. He added that, though a very fine place for Kabulis, it was not at all adapted to the Multani constitution, and that the men much preferred their own native climate though it was that of Sind. There must have been something in the character of their position at Kabul that led the Multanis to this

prejudiced opinion of the place, the delights of whose climate and fruits are proverbial, and compared to those of a paradise by all Orientals, especially those of Northern India. The Mūnshī seemed to have failed to appreciate its merits altogether, for he described the place as a dung-defiled city, inhabited by the greatest villains who were to be found in the ranks of Al Islam; and for his own part wondered, if this were a jannat, or paradise, what must jahannam, or hell, be like!

Up till late this evening no reply to Mohammad 'Umr Khan's letter had been received from the Amir. But as we were about to retire for the night, a messenger arrived in camp, and reported that the Naib Gholām Jān, with Sardar Mohammad 'Azim Khan's escort, was marching towards us, and would meet us at the Shingkai Kohtal in the morning. The messenger was an avant-courier of the Naib's. He denied that the escort had experienced any opposition from the Jājīs, and stigmatized the authors of such a report as a set of lying sons of defiled fathers. In this, perhaps, he was not far from the truth, for within the last few days we had heard so many false statements from persons of respectability that we began to doubt whether it was possible for an Afghan to speak the truth.

Relying on this last intelligence, it was arranged that we should march forward in the morning with Rahmatullah's men, as the place indicated, Shingkai Kohtal, was not more than eight or ten miles distant. Matters thus settled, we retired to rest for the night, but were frequently disturbed by violent gusts of bitterly cold wind, that threatened to blow down our tents, and filled them with dust and gravel. The whole day had been cloudy and stormy, and towards evening a few showers of rain fell.

At about six o'clock in the morning, having bid adieu

to Sardar Mohammad 'Umr Khan, we started from Khūshī in company with Rahmat-ullah Khan, whose band of Ghilzais led the way. These jazailchis numbered altogether about one hundred and fifty men. They looked fine, serviceable fellows, and stepped over the ground with a quick, light, jaunty air to the sound of the "sarnai" and "nigārah" (pipe and drum), the piercing strains and wild sounds of which stirred up the spirits of the men, who, as they went along, every now and again burst out with shrill yells and indulged in a variety of fantastic capers: leaping, pirouetting, and waving their knives and guns over their heads.

At Shingkai Kohtal, where there is a small thannah, and burj, held by a party of Ghilzais, we met the advance-guard of Mohammad 'Azim's escort. They had only just arrived here, and were enjoying a quiet whiff from the chilams the thannah could produce, when they espied our party advancing, and forthwith made a rush to fall into some sort of order to receive us with military honours. Their commandant was somewhat upset by our sudden appearance, and quite lost his presence of mind. First he drew his men up across the road, then on one side, and, on our approach, did nothing but bawl out a number of orders that were quite incomprehensible to his men, and only confused them the more; so that when we came up to them, some presented, others shouldered, and a third set grounded arms. We could hardly help laughing at the commandant's desperate eagerness to carry out the orders he had received; but he himself was dreadfully irate at the failure, and seizing a musket from the hand of the nearest sipahi, went down the front rank, poking its butt into one man's stomach, into another's face, dropping it on to a third's toes, and so on, accompanying each mark of his displeasure with Afghan expletives that will not bear translation.

At this place we took leave of our friends, Rahmat-ullah and his escort, and went forward under the guidance of the new force. On mounting up to the top of the Shūtur Gardan pass (all this ground has been described in the early pages), which, from the steepness of the hill-side, we found a long and tedious process, we were hailed with a salute from three mountain-train guns. The noise was greater than one would have supposed, the boom of each shot being echoed and re-echoed, and prolonged for several minutes, by the reverberations from every projecting rock in the neighbourhood.

On passing Hazrah Thannah, the site of our former encampment here, we found the ground clear of snow, excepting only a few scattered patches here and there near the tops of the highest elevations. The heights around stood out more prominently, and appeared much higher now than they did when covered with snow, on the occasion of our former passage this way. The vegetation also seemed more abundant. The yew, arbor vitæ, juniper, barberry, holly, &c. dotted the surface in small scattered clumps on the intervals between the bare rocks; in the sheltered hollows at the foot of these heights were thick brakes, composed of juniper and blackberry-bushes, and a thorny leguminous shrub that bore dense clusters of bright yellow flowers. Here also we met with three kinds of wild roses: one was the common dog-rose; another bore a yellow flower without perfume, and single, like that of the dog-rose; the third kind also bore a yellow flower, but it was double, like that of the ordinary garden rose.

Our camp was pitched on a small level grassy plateau, situated about a mile down the hill from Hazrah Thannah. This was a most charming and romantic little spot, girt on every side by bare wild-looking rocky heights, that shut out the distant prospect, and enabled us the better

to appreciate the beauties of the basin we were in. The surface around was strewed, in the freshness of spring, with a rich verdure, interspersed with a multitude of various-coloured flowers, the sweet odours of which rose up into the still air and pervaded it with a most grateful perfume. Apart from the bustle and life of camp, perfect silence and solitude prevailed. All around conspired to hail the advent of the life-giving spring with calm solemnity and joyous adoration. The keen winds had ceased their withering blasts; the snow-burdened clouds for a season no more gathered in their wonted chilling masses; the plants, awakened from their long winter sleep, had decked themselves in their best array, and sent forth their thank-offering of a sweet savour; and the sun approvingly looked down on the scene of solitude, silence, and vernal beauty, with benign and cherishing rays.

The country around Hazrah abounds with the wormwood; a silvery, stunted, and very aromatic herb: a few miles eastward of this position we did not again meet with it. Orchids, lilies, and tulips of several varieties strewed the surface in every direction, together with crocuses, violets, harebells, campanulas, a great variety of labiate and umbelliferous herbs, and a multitude of others. There was one plant of the order umbellifera, which, though not very abundant, was conspicuous: at a distance I mistook it for the assafœtida plant; it grew to the height of six or seven feet; the stem and leaf-stalks were covered with a viscid fœtid gum, and a milky sap exuded from the broken leaves.

From this place we marched to Rokīān through the Hazārdarakht defile, a steady descent the whole way. The banks on either side were strewed with flowers, and in the gaps of the cedar and pine forests higher up, we saw red and white rhododendrons and the honeysuckle.

In some parts of the defile we passed by clusters of a large bush bearing lilac-flowers, and altogether very much resembling the laburnum.

From Rokīān we marched to Bāzān Khail, a distance of about twelve miles. For the first half of this distance the ascent was steady and gradual, afterwards it became steep and rocky. Bāzān Khail is a scattered mountain hamlet of the Jājīs; it contains some twenty or thirty detached little fort huts stuck upon projecting rocks all over the hill-side.

Our camp was pitched on shelving ground that had been ploughed and sown with corn. Every inch of open and available ground in this neighbourhood is laid out in terraces of cultivation; but the crops as yet are very young here, hardly four inches above the ground: lower down, at 'Ali Khail and Rokīān, they were a foot or more in height.

From Bāzān Khail the next march took us to Habīb Kila, where we encamped on the same spot as last year. We journeyed by the regular Paiwār Kohtal. The pass is not more than four miles long, but it is much steeper and more rocky than that by the Spīn-gāwai Kohtal (which we traversed last year), and the path was much obstructed by the remains of the barricades of felled trees and stone breastworks ("murcha" and "sanga") which the Jājīs had built last year to oppose our passage by this route. We counted six of these barricades in different parts of the Kohtal. So fortified, this pass could not have been forced with three times the number of the troops we had with us when we entered the Jājī country last year by the Spīn-gāwai Kohtal.

On our present journey through the Jājī hills we hardly saw anything of the people. They studiously kept out of our way, and appeared thoroughly ashamed of themselves; they were evidently smarting under the

severe punishment they had received for their hostile conduct towards us last year. The Amir's orders to thoroughly subdue the tribe have been carried out to the letter, for, besides a heavy fine in cash and grain, they have been deprived of most of their cattle; and many of their young men and maidens have been carried off to Kabul: the former to fill the ranks of the army, and the latter for the hārāms of the chiefs about the Amir's court. Very few of the inhabitants of this tract came near me for medicine or advice, and it was with some difficulty that I could get a couple of men to fetch me botanical and mineralogical specimens from the hills around.

From Habīb Kila our next march was to Kila i Kurram. Three or four miles from the fort, a gay and numerous throng of horsemen, headed by the sons of the late Nawabs Mohammad Zamān Khan and Jabbar Khan, met and conducted us towards the fort; outside which the Sardar Mohammad 'Azim Khan (the governor of the district) had pitched his tents, in order to receive the Mission with as much state and ceremony as he could command.

On the road it was arranged that we should pay a visit to the Sardar before proceeding to our own camp (which was being pitched next to his), and, accordingly, under the direction of our distinguished guides, we rode straight for the durbār tents, in front of which were drawn up in two lines a party of soldiers.

Here we dismounted, and entering a carpeted space enclosed by canvas walls, were conducted across to the tent in which the Sardar was seated, with three or four others who hastily withdrew on our approach.

The Sardār rose as we came up, and meeting us at the door, shook hands, and after making the usual inquiries

after our individual health and welfare, led us to the chairs arranged for our reception. Here followed an interval of silence, broken by the Sardar, who again in turn asked each of us of our health and welfare; a ceremony which was disturbed by the thunder of guns discharged just behind the tent. A quiet commonplace conversation followed, and after half an hour or so we retired, under a repetition of the ceremonies observed on our entrance.

In the morning the Sardar returned our visit, and during the afternoon his son, Mohammad Sarwar Khan, paid us a visit. He was looking very pale and delicate, and told us he had suffered very much from the effects of an intermittent fever; which, despite all the bleedings, purgings, and sharbats he had undergone, had stuck to him with most unusual obstinacy for nearly three months: he said he would be glad if we could give him some "kunain," which he had heard was the Farangi remedy for the disease.

After his departure I sent him a supply of quinine, with directions for its use. He expressed great gratitude for the medicine, and with his note sent four or five others similarly affected, begging I would do what I could for them; these in turn were followed by others, so that before we left this ground I believe fully three-fourths of the Sardar's troops passed through my hands, and, with comparatively few exceptions, all on account of intermittent fevers.

During the morning of the 13th June, we called again on the Sardar, who received us with the same ceremony as before; thirteen guns announcing our arrival, and the same number our departure. In the afternoon he sent each of us a horse as a present, and shortly after himself came over to bid us adieu.

Sardar Mohammad 'Azim Khan is a middle-aged man, of very tall stature and Herculean frame, and has a dignified and commanding mien.

He is surrounded by far greater regal state than was the heir-apparent at Kandahar, and his troops appear the smartest and best disciplined of any we have yet seen in the country. The court officials also, "in the presence," conduct themselves as before one whom they fear and respect.

In his manner towards us the Sardar, though very dignified, was quiet, gentlemanly, and most courteous. He has established a character for courage, energy, and determination, and amongst his own countrymen is considered a good soldier and clever statesman. He is not noted for liberality or punctuality in paying his servants and troops, nor, on the other hand, is he accused of cruelty or injustice.

We left Kurram fort on the 14th June, and arrived at Thal, within the British border, on the 17th, having made stages at Darwāzagai, Hazrat Pīr zīārat, and Sarikhwar. On each of these days a good deal of rain fell. At Thal we found a small British force with four European officers awaiting our arrival. From them we received a warm welcome, and on all hands were congratulated on our good fortune in returning to British territory with our heads safe on our shoulders! Indeed we more than once heard a proverb, which appears a favourite one in these parts, that "a man who goes to Hindustan acquires wealth, a man who goes to Afghanistan loses his head."

At Thal, our Afghan escort became our guests. We fed them to their hearts' content, and started them in the morning across the river towards their own head-quarters; by no means sorry to exchange their society for that of our own people.

From Thal we reached Kohat by five marches. It was impossible to help noticing the vast difference between the people on the opposite banks of the Kurram, though they are the same nation. On this side neatness, order, and regularity reigned in camp; the peasantry were well clothed, contented, and decently behaved. On the other side, all was noise, wrangling, and confusion; the peasantry sneaked about in tatters and vermin, howling at the oppression of their masters, and stealing whatever they could lay their hands on. But the difference between the two countries was most striking at Kohat, where the crowds thronging the bazar (which alone in its cleanliness is a pattern to any Afghan palace) were contented, orderly, and for the most part dressed in clean white clothes. We had not seen such a display of prosperity, cleanliness, and contentment since we left this frontier outpost, sixteen months ago.

We stayed at Kohat a couple of days, and sent our baggage ahead; we then laid our horses on the road to Peshawar, and on the 24th June ourselves rode in. A few days afterwards, the Mission was dissolved, and its members separated to their original appointments.

APPENDIX.

LIST OF PLANTS GATHERED IN AFGHANISTAN.

During the march to and from Kandahar I collected what plants I could in the vicinity of our daily encampments, and, whenever practicable, sent out men to bring in specimens of the vegetation on the hills around. Unfortunately, a large number were so injured by exposure and rough handling from the gatherers, that they were quite unrecognizable, and not worth preserving; and of those preserved, a good many were afterwards destroyed by mildew and insects before they had been classed and named.

I trust, however, that the accompanying list of plants—for the botanical names of most of which I am indebted to the kindness of my friend Dr. J. L. Stewart, of the Bengal Medical Service—will serve to convey to those versed and interested in this branch of science a tolerably fair idea of the character of the flora of Afghanistan.

By far the greater number of these plants were gathered in the high country lying between Kohat and Ghazni. The specimens collected in the steppes extending from the latter place to Kandahar, represent the character of the brushwood commonly met with in that tract of country, and comprise species and varieties of Artemisia, Peganum, Salsola, Saponaria, Hedysarum, Acanthophyllum, Tamarix, Celtis, Zizyphus, Astragalus, Orchis, Prunus, &c. &c. Of the plants gathered in the Sufaid Koh, and its great offshoots towards Ghazni on the one side and the Khaibar on the other, the following list comprises the greatest portion. The names, for sake of convenience, have been arranged in alphabetical order, and notes on the properties and uses of some of them, as far as ascertained, are added.

ABELIA TRIFLORA.

ACACIA: two species. Low hills round Kurram.

ALLIUM: sp. A very small leek, found near Ghazni; useless.

ALTHÆA OFFICINALIS: and other species. Althæa off. is used in most parts of the country as a vegetable; the leaves are cooked as "greens."

AMARANTH: two or three species. Used as the last.

AMYGDALUS: sp. Found in Sufaid Koh; thin outer bark is used as a covering for pipe stems.

ANDROPOGON: two species. Has a scent like lemons; a coarse grass found in the ruins of Old Kandahar.

ANGELICA: sp. Common about Ghazni.

ANTHEMIS: sp. Wild chamomile; common all over the country; sometimes used as a febrifuge.

ARISÆMA TORTUOSA (?)

ARTEMISIA PERSICA. Abundant throughout the country; used as a tonic, febrifuge and vermifuge.

ARTEMISIA: sp. Found at Hazrah, more than 10,000 feet above the sea; a very stunted hairy plant highly aromatic and bitter.

ASPARAGUS: sp. Used as a vegetable by the Hill tribes about Hazrah and Rokīān.

ASTRAGALUS SUBULATUS.

ASTRAGALUS: ten species. Mostly vetches found in cornfields and by watercourses; two or three species are large thorny bushes, and abound on the gravelly wastes between Ghazni and Kandahar.

ATRIPLEX PRATENSIS.

BERBERIS VULGARIS. On the higher spurs of the Sufaid Koh and Hazrah; the fruit is used as a preserve under the name Zirishk.

BONGERDOSIA: sp.

BORAGO: three species. Ghazni and Kandahar; in gravelly wastes.

CARISSA: sp. A thorny shrub: low hills of Paiwār; bears a small edible fruit of a subacid taste, and not unlike a damson.

CARAJANA VERSICOLOR.

CARAJANA PYGMÆA.

CARAJANA: sp. A red trumpet-flowered shrub, with spiny stems; common on the hills around Kurram and the Khaibar.

CARAJAJANA TRAGACANTHOIDIS.

CEDRUS DEODARA. A magnificent tree; on the Sufaid Koh and its higher spurs.

CELTIS CAUCASICA Kandahar; a large tree called Takhūm by the natives; its [illegible] berries are used as a remedy for colic.

CHAMÆROPS RITCHIANA. About the Khaibar hills and Kurram; the "maizarri" of the natives; the leaves are used for making mats, ropes, fans, and sandals; the embryo buds are used as an astringent in diarrhœa, &c., and also as a purge.

CAROXYLON AURICULA.

CICORIUM INTYBUS. Wild endive; the seeds are used in sharbats as a carminative.

CISTUS: sp. Rock rose; about Mūkkur.

CELOSIA CRESTATA. Common cock's-comb; seeds used as a demulcent in sharbats.

COLUTEA ARBORISCUS.

CONVALLARIA MULTIFLORA.

CONVOLVULARIA VERTICILLATA.

CONVOLVULUS: several species. Bindweed; in sandy and gravelly places.

COTONEASTER VULGARIS. Hills about Sufaid Koh.

CUSCUTA: sp.

CUSCUTA PEDICILLATA (?) Both common parasites on the tamarisk, camel-thorn, and wild-rue.

CYNOGLOSSUM: sp.

DATURA: sp. Common in waste places about the towns and villages; the seeds added to tobacco are smoked as a narcotic for the gratification of vice; also as an antispasmodic in asthma.

DELPHINIUM CAMPTOCARPUM.

DAPHNE OLEOIDES.

DODONÆA BURMANNIANA. Common in the low hills of Kurram and Khaibar; used as a thatch for native houses.

ELÆAGNUS: sp. A handsome tree, with silvery lepidote leaves and sweet-scented yellow flowers, called Sanjit by the natives, by whom the fruit is eaten; common in Logar and the Hazrah districts.

EMPTIA CERATOIDIS.

EPHIDIA DISTÆCHYA.

EREMOSTACHYS LOASÆFOLIA.

EREMOSTACHYS THYRSIFLORA.

EDWARDSIA MOLLIS.

ERITRICHIUM: sp.

EUPHORBIA PALUSTRIS.

EUPHORBIA: sp. Common spurge; there are several varieties; the juice is used as an external application mixed with oil (as a liniment) for neuralgia and rheumatism; the root is used as a purgative for worms.

FERULA ASSAFŒTIDA. Common on the plains west of Kilati Ghilzai; yields the gum-resin assafœtida of commerce.

FERULA AMMONIFERA (?)

FRANINUS: sp. Kandahar; called Shing by the natives.

FUMARIA OFFICINALIS. Common fumitory; called Shāhtarrah by the natives; seeds are used as a diuretic and diaphoretic in sharbats.

FUMARIA: sp.

GENTIANA MONTANA.

GLAUX MARITIMA.

GLYCYRRHIZA TRIPHYLLA.

GLYCYRRHIZA: sp. Root is used by Hill people as a remedy for coughs, &c., in the form of sharbat.

HEDYSARUM ALHAGI. Camel's-thorn, or Khar i shutur of the natives; yields a sort of manna.

HAPLOPHYLLUM: sp.

HEDERA HELIX.
HELICHRYSUM AERETRARIUM.
HYOSCYAMUS NIGER.
HYPERICUM PERFORATUM.
IMPATIENS BALSAMINA.
INDIGOFERA : sp.
IRIS : sp.
JUNIPERUS COMMUNIS.
JUNIPERUS EXCELSA.
JUNIPERUS SQUAMOSA. All three found in the high tract about Hazrah.
LEPIDUM DRABA.
LINARIA : sp.
LITHOSPERMUM EUCHROMUM.
LONICERA GRIFFITHII.
LONICERA QUINQUELOCULARIS. Honeysuckle; Sufaid Koh and higher ridges emanating from it.
LYCIUM : two species.
MELILOTUS : sp.
MIMOSA : two or three species. Common in low hills; Kurram and Miranzai.
MENTHA : several species.
MOLKIA : sp.
MORINA WALLICHIANA.
NARCISSUS : sp. Hazārdarakht; called Nargis by the natives.
NERIUM ODORUM. Ghazni; Kharzahar of the natives, being poisonous to cattle and horses.
NEPETA : sp.
NONNEA : sp.
OCYMUM : sp. There are several varieties of basil; the seeds, ("tukhm i raihān,") are in common use as a cooling diuretic and demulcent.
OLEA EUROPÆA. Common olive: in the low hills of Kurram and Miranzai; fruit is not used.
ONOSMA ECHIOIDES. Gāozabān of the natives—used in medicine.
ONOSMA : sp.
ORCHIS : sp. Several species are found all over the country from Kurram to Kilati Ghilzai; in the hills around Ghazni and Hazrah one variety yields the "Salib i Misri," highly valued as a nutritious and strengthening food.
PEGANUM HARMALA. Wild-rue; common all over the country; used as a medicine for colic, rheumatism, and in fevers; the seeds are burnt about the bedside of the sick, and in the houses, to keep out evil spirits and genii; called Sipand by the natives.
PERIPLOCA APHYLLA.
PHILIGRÆA RAMOSA.
PINUS EXCELSA.
PINUS GERARDIANA.
PINUS WEBBIANIA. All three on the Sufaid Koh, Paiwār, and Hazrah hills. Pinus Gerardiana yields the edible nut known as "Chilgoza."
PISTACIA ATLANTICA.
PISTACIA TEREBINTHUS. Called Khinjak by the natives; berries are used as a warm stimulating stomachic in colic and dyspepsia. The terebinthinate gum is used as a masticatory, and as an ingredient of various ointments; common in the low hills all over the eastern portion of the country.
PLANTAGO ISPAGHOLA. Common fleawort; Ispaghol of the natives; seeds used as a demulcent in sharbats.
PLATANUS ORIENTALIS. A handsome tree; valued for the shade afforded by its branches; the Chinār of the natives.
POPULUS ALBA. Sufaid Koh; native name, Sufaida; is cultivated in Logar and Kabul for its timber, which is used for making the drums in which Kabul grapes are packed for exportation.
PORTULACA : sp.
POTENTILLA SAPINA.
PRANGOS PABULARIA.
PRANGOS: sp. In the high land around Ghazni; used as winter fodder for cattle and horses; native name, Komāl.
PRUNUS: sp. A stunted, thorny, tomentose shrub, found only on the stony wastes around Shahr i Safā.
PSALLIATA CAMPESTRIS. Common mushroom; largely consumed by the poor as an article of diet; Samārogh in Persian and Kharrai in Pukhtū.
PTEROCEPALUS CARIUS.
PTEROTHECA: sp.
PUNICA GRANATUM. Wild pomegranate; on the low hills about Kurram and Ghazni.
QUERCUS BALLOTA LIMBATA.
QUERCUS ILEX.
QUERCUS FLORIBUNDA.
QUERCUS SEMICARPIFOLIA. All found on the hills of Hazrah and Paiwār. Native name Balūt; not applied to any useful purpose.
RHEUM: sp. Hills about Logar; native name, Rawāsh; stems are eaten, blanched, as rawāsh, and green, as chūkri; properties of the root are unknown. The specimens obtained were of a spongy texture, and tasteless.

RHODODENDRON ANTHOPOGON. Sufaid Koh and Hazārdarakht; two varieties, one with white, the other with red flowers.

RIBES GROSSULARIA.

RIBES LEPTOSTACHYUM. Sufaid Koh and Paiwar; fruit very sour and small compared with the English gooseberry; eaten by the Hill people.

RIPTONIA BUXIFOLIA.

ROSA: three species. Only at Hazrah.

RUBUS: several species. Sufaid Koh; the blackberry, yellow raspberry and bramble, are all eaten by the Hill people, and known by the generic name of ācho.

SALIX OXICARPA.

SALIX TETRASPERMA.

SALSOLA KALI.

SAPONARIA OCYMOIDIS.

SAXIFRAGA CILIATA.

SCUTELLARIA: sp.

SILENE: sp.

SINAPIS: sp.

SOLANUM NIGRUM.

SOPHORA GRIFFITHII.

STACHYS PARVIFLORA.

STAPHYLÆA EMODI.

STELLARIA GRIFFITHII.

SYRINGA EMODI.

TAMARIX ORIENTALIS (?). In sandy wastes all over the country; native name Gaz; yields a kind of gall, the produce of the larva of a fly (cynips).

TAGONIA CUTICA.

TAXUS BACCATA. Hazārdarakht and Sufaid Koh.

THUJA ORIENTALIS. Hazrah only.

THYMELCÆ: sp.

TRICHODISMA: two species.

TRIBULUS. two species.

FRITILLARIA: sp.

TULIPA: several varieties. About Ghazni and Hazrah, also in Kurram.

VACCARIA: sp.

VERBASCUM THAPSUS. Common mullein; Ghazni and Kandahar.

VERONICA ANAGALLIS.

VIBURNUM FŒTIDUS.

VIBURNUM COTINIFOLIUM.

VISCUM ALBUM. Mistletoe; on various trees on Sufaid Koh.

VITIS. sp. Wild grape; on Sufaid Koh.

VITEX: sp. A small herb with fleshy quadrangular stems; native name, Panjangusht; is used medicinally as a stomachic, tonic, and vermifuge; common on the low hills of Miranzai and Kurram.

WITHIANA SOMNIFERA.

XYLOSTEUM ASPERIFOLIUM.

ZIZYPHUS. sp. There are three or four varieties of zizyphus; one yields a berry the size of a plum, and called 'Unnāb.

ZYGOPHYLLUM LABAGO.

THE END.

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